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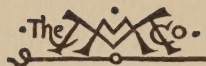
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# THE RICHES OF CHRIST

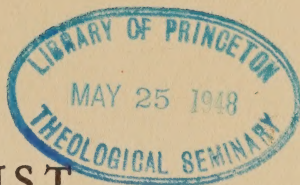


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THE  
RICHES OF CHRIST

*Readings for Lent*

by  
BEDE FROST



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## FOREWORD

THIS is not a book of meditations but of materials for meditation. It will probably be most useful if read and thought over outside the actual time of prayer, which may then be entirely devoted to a loving attention to God and a great desire for Him.

To some these readings may appear to be too theological. But reflection will show that the New Testament is very theological, which partly accounts for the modern neglect of it; also that all true devotion must be rooted in dogma, can only exist as a flower whose roots are deeply imbedded in the soil which nourishes it, and which prevent it from being shaken and torn up by any wind that blows. Too much of what is called devotion to-day is merely a vague pietism lacking any real thought, and more concerned with self and the morals of one's neighbour than with God. Or consists of a number of pious practices which, if not seen in proportion and in relation to their end, only serve to dissipate the energy of the soul.

A certain amount of repetition, both of truths and quotations from Holy Scripture has not only

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been unavoidable but indispensable, since there is need of much more familiarity with both than commonly exists, and of the conviction that the New Testament is both authentic and trustworthy, and that Jesus Christ and His Apostles meant what they said.

BEDE FROST

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## THE RICHES OF CHRIST

### ASH WEDNESDAY

*Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me : for I am meek and lowly in heart, and ye shall find rest unto your souls (Matt. xi. 28, 29).*

SO comes the voice of Jesus to those who on this day have been signed with the blessed ashes which are at once the token of the frailty of our mortal nature and the wholesome medicine to all who call upon the Holy Name of Him in whom is gathered up all the infinite mercy of God. There is no lapse of time between our cry, *Out of the deep have I called unto Thee* (Ps. cxxx. 1) and the response of God who has promised, *It shall come to pass that before they call, I will answer : and while they are yet speaking, I will hear* (Isa. lxv. 24). For not merely the words of our lips but the desire of our heart does God perceive and answer, *He will fulfil the desire of them that fear Him* (Ps. cxlv. 19) ' and *filleth the hungry soul with goodness* (Ps. cvii. 9).

*Come unto Me.* Lent is no time to sit at ease in Sion (Amos vi. 1) content with a few additional

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pious practices and sermon tasting, nor are we meant to turn our gaze inwardly upon ourselves, wasting this precious season in useless laments upon the past or raking over the dustheap of our sins in the vain belief that this is penitence. We have confessed our sins, we have made our act of contrition, we have heard the Divine word of absolution, word which accomplishes that which it says, and now we are called to *bring forth fruits worthy of repentance* (Luke iii. 8), *to arise from the dead and Christ shall give thee light* (Eph. v. 14), *to lay aside every weight, and the sin which doth so easily beset us, and to run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith* (Heb. xii. 1, 2).

*Come unto Me.* It is our one need; all our victory over temptation, all our progress in virtue, all our hope of eternal life lies in this alone. There is no more deep-seated root of our failures than that which tempts us to discouragement and anger with ourselves, which would persuade us to remain in the far country lamenting our evil state instead of acting upon the word God puts within our hearts, *I will arise and go to my Father* (Luke xv. 18). There is no greater foolishness than to yield to the pride which tells us that we must make ourselves fit to come to God, that the way of return is long and difficult, that we need anything more than to fling ourselves upon the Divine Mercy with but one word, "My Jesus, I am sorry."

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For all that God desires is that we should come to Him as we are, with the one desire to be other than we are. Weary and heavy-laden, tied and bound with the chain of our sins, beset by temptation, frail and poor as we are, what shall we do to help ourselves? We have no power of ourselves, *all our sufficiency is of God* (2 Cor. iii. 5), all our need can be found only in Jesus *who of God is made unto us wisdom, and righteousness, and sanctification and redemption* (1 Cor. i. 30).

We are, then, to begin our Lent by lifting up our eyes unto *the hills from whence cometh our help* (Ps. cxxi. 1), the eternal hills of the Divine Wisdom and Power from whence flow the streams of truth and grace which make glad the city of God. We are to turn our eyes to the vivifying Light, *the light of the knowledge of the glory of God in the Face of Jesus Christ* (2 Cor. iv. 6). And this with an immense confidence and courage born of the fact that it is God Himself who desires this and has put this desire within our hearts. It is no mere human, natural thing to respond to that *Come unto Me* of Jesus, for *No man can come to Me, except the Father which hath sent Me draw him* (John vi. 44) and, *No man can say that Jesus is the Lord, but by the Holy Spirit* (1 Cor. xii. 3). Led, then, by the Spirit who dwelleth in us, we desire to make our Lent such a coming to Jesus and learning of Him as shall translate our faith into a living knowledge and virtue, as S. Peter bids us, *giving all diligence,*

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*add to your faith virtue ; and to virtue, knowledge that as the Divine Power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue, so grace and peace may be multiplied unto us through the knowledge of God and of Jesus our Lord (2 Pet. i. 2-5).* All knowledge enhances and enriches our life, but what knowledge of earth shall compare with the knowledge we may have of Jesus *in whom are hid all the treasures of wisdom and knowledge (Col. ii. 3).* Hid, but only that they may be found of him who seeks as that merchantman, who, *seeking goodly pearls, when he had found one of great price, went and sold all that he had, and bought it (Matt. xiii. 45, 46).* Mark the sequence of events for they contain a much-needed lesson. He sought goodly pearls and was willing to pay the varying price of each as it lay within his means. But when his eyes fell upon that pearl of great price, its beauty was so great that it drew from him his very all. We have sought many good things of God and been willing to make payment for them, a giving of this or that. But only when we seek and find not His gifts but the Giver, not the things of Jesus but Jesus Himself, shall the beauty of this Pearl so ravish our sight that no more shall we count the cost but give all that we have and are in order to possess, nay, to be possessed by Him. Seek we, then, that knowledge of Jesus which is eternal life, *let us seek to find, let us seek having found :*

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*that to be found He must be sought, is because He is hidden: that being found He must still be sought is because of His immensity . . . for He satisfies the seeker after his capacity and the finder He makes to be of more capacity* (S. Aug. in Joan. Hom. lxiii). For here on earth our finding of Jesus is not meant so much to satisfy us as to inflame our desire, the glimpses of His Presence are vouchsafed in order that we may not rest until faith and knowledge pass into that sight of the perfect day in which we shall *see Him as He is* (1 John iii. 2) and awaking after His likeness *shall be satisfied with it* (Ps. xvii. 16).

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*Sir, we would see Jesus* (John xii. 21).

THESE Greeks desired to see Jesus with their eyes: we are to desire to see Him with the eyes of faith since He has said, *Blessed are they that have not seen and yet have believed* (John xx. 29). For the seeing with the eye would avail little unless by faith we pass beyond to the sight of things invisible, to that which the natural man cannot know or understand, to the Person of Jesus *in whom dwelleth all the fulness of the Godhead as in a body* (Col. ii. 9) and in whom is to be found that knowledge which is eternal life. *This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent* (John xvii. 3). The sight of Jesus which we must seek to have is that of the mind illumined by faith and by the grace of the virtues and the gifts of the Holy Spirit, a seeing which leads to knowledge, such knowledge as the Apostle desired when he cried that he was willing to *count all things as loss for the excellency of the knowledge of Christ Jesus my Lord* (Phil. iii. 8) and which he constantly prays may be the portion, ever more and more perfect, of

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those whom he had led to the Faith. For it is the will of God that all men should *be saved and come to the knowledge of the truth* (1 Tim. ii. 4), to that knowledge of *the truth as it is in Jesus* (Eph. iv. 21), and to this end God has not only *given the light of the knowledge of the glory of God in the face of Jesus Christ* (2 Cor. iv. 6), but *we have received the spirit which is of God that we might know the things that are freely given us of God* (1 Cor. ii. 12) in order that we might *put on the new man which is renewed in knowledge after the image of Him who created him* (Col. iii. 10).

We know that faith is the first step by which we come to Jesus, but we do not so easily recognize that it is but the first step, a passing out of darkness into light in order that we may not only see but begin to know that which we see. We are to come, indeed, with the faith which adores, the faith of the creature coming to the Creator, of the servant coming to his Lord, of the disciple to his Master, the son to his Father, the lover to the Desired of all ages. For faith opens the door to understanding. *If thou hast not understood, believe. For understanding is the reward of believing. Then seek not to understand that thou mayest believe, but believe that thou mayest understand* (S. Aug. Hom. in Joan. xxix. 6). *Faith seeks, understanding finds* (ibid. De Trin. xv. 2). *The eye of the mind, by very dint of exerting itself to see, works itself clear from the tarnish of human fogginess to look unclouded upon the Word*

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of God (ibid. in Joan. Hom. xlviii). Faith purifies and illumines the mind, in its natural state incapable of comprehending Divine mysteries, which lie beyond its sight as do the multitudinous stars of heaven which are invisible to the natural sight of the eye but which it is capable of seeing by the aid of a telescope. *The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him*, foolishness, i.e. emptiness, as when a man says, "I cannot see anything in it"; *neither can he know them, because they are spiritually discerned* (1 Cor. ii. 14). He cannot know them even as the blind cannot know the light, as the prejudiced cannot see reason, as the deaf cannot hear however exquisitely beautiful the music may be. For *that which is born of the flesh is flesh* (John iii. 6) and cannot raise itself above its natural powers, only to the mind illumined by faith may the things of faith be seen. *We walk by faith, not by sight* (2 Cor. v. 7) and, *unless we walk by faith, we shall not be able to reach that vision, which passes not, but abides, that vision which comes from our being joined to Truth by a purified mind* (S. Aug. de doct. Christi. i. xx. 19). To live, to walk by faith, this is the mark of a Christian to whom it is said, *Set your mind on things above, not on things on the earth* (Col. iii. 2). And this implies a progress in that knowledge which is eternal life, a growing *in grace and in the knowledge of our Lord and Saviour Jesus Christ* (2 Peter iii. 18) that we may come, *in the unity of the Faith, and of*

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*the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ* (Eph. iv. 13). The knowledge of Jesus is our highest wisdom, our clearest light, our fullest life, since in Him are *hid all the treasures of wisdom and knowledge* (Col. ii. 3), treasures which are to be found not by a mere acquiescence in what we are taught by the Church but by a real, painstaking, loving endeavour to get to know Him for ourselves, to understand, so far as is possible to us, and to enter into the truth which He is, that we may put on the mind of Christ, *let this mind be in you which was also in Christ Jesus* (Phil. ii. 5), that *we may grow up into Him in all things* (Eph. iv. 15) *strengthened with might by His Spirit in the inner man, that Christ may dwell in your hearts by faith : that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height ; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God* (Eph. iii. 16, 19).

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*Thy faith hath saved thee ; go in peace* (Luke vii. 50).  
*For by grace are ye saved through faith* (Eph. ii. 8).

SO fundamental is faith to the Christian life and so little is it understood that it will be well for us to consider what faith is, in what manner it is said to save us and how by faith we come to that knowledge of Jesus by which we become like Him as, *beholding the glory of the Lord we are changed from glory to glory as by the Spirit of the Lord* (2 Cor. iii. 18). But first we must see that the whole purpose and end of that grace and truth which came by Jesus Christ is not simply to make us good, honest, truthful, moral, charitable beings, but so to unite us to God Himself here and now that we may be able to see, know, possess Him and delight in Him eternally. It is to make us *partakers of the divine nature*, as S. Peter teaches, *Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord* (note the constant insistence all through the New Testament upon knowledge, the character of which we shall consider later) *according as His divine power hath given unto us all things which pertain unto life and godliness, through the knowledge of Him that hath called*

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us to glory and virtue (2 Pet. i. 2, 3); to raise us from a state of nature to that of grace, by which we are made the children of God in Jesus, that *growing up into Him in all things* we may share in both His earthly life and His heavenly glory, as the Apostle teaches that we are to live in Him, suffer with Him, be raised from the dead in Him, reign in glory with Him. *Beloved, now are we the children of God, and it doth not yet appear what we shall be but we know that when He appeareth, we shall be like Him, for we shall see Him as he is* (1 John iii. 2). Of this fact of what we are and of what we shall be faith alone assures us, and enables us to enter into, to come to an intimate personal knowledge of it. There is scarcely anything we need more than the realization of the potentialities which have been implanted within us by God in our Baptism, and of the possibilities which lie before us when once we have grasped the fact that the way into the supernatural order of Divine reality is open to us, that we have been given the freedom of the city of God. *All things are yours . . . and ye are Christ's* (1 Cor. iii. 21). *He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?* (Rom. viii. 32). It is precisely our low view of what it is to be a Christian, i.e. in S. Paul's reiterated phrase *in Christ*, together with our mild acquiescence in the content of the Faith which is ours, which so largely accounts for the mediocrity of our lives, the poverty of our worship and prayer, the

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halting manner of our progress in the spiritual life. To *live by faith* (Rom. i. 17) is to live by the things of the Faith, to live upon *the hidden manna* (Apoc. ii. 17) which comes down from heaven, *of every word which proceeds out of the mouth of God* (Matt. iv. 4) it is to drink of that *living water* of which *whosoever drinketh shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life* (John iv. 14); *to walk by faith* (2 Cor. v. 17) is to walk through the crowded, noisy, bustling streets of time with the mind and the affections *set on things above* (Col. iii. 2) enduring, as *seeing Him who is invisible* (Heb. xi. 27) to aught but that single eye whose vision pierces into the real and eternal world to which we most of all belong.

But faith does more than lead us to contemplate the existent, living things of our spiritual inheritance by which alone our natural frailty and poverty is linked to the real and eternal, does more than bestow a new sight upon the mind: it moves our wills to seek the possession of that which we see. *Thy faith hath saved thee* since faith not only sees Jesus but impels to the touching of Him, as it is said, *As many as touched Him*, not merely saw or heard Him, but *were made perfectly whole* (Mark vi. 56) and, *We are saved by grace through faith* (Eph. iii. 8).

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*Giving all diligence, add to your faith virtue ; and to virtue knowledge (2 Pet. i. 5).*

FAITH is that supernatural gift of God conferred in Holy Baptism by which not only are we enabled to believe whatever God has revealed, a capability beyond our natural reason, but by which we are brought into union with God, the Final End and Supreme Perfection of our being. *I am thy exceeding great reward* (Gen. xv. 1). *When I awake up after Thy likeness I shall be satisfied with it* (Ps. xvii. 16). But so to define faith is at once to remove it from mere belief, it is to see that whilst faith is formally an act of the intellect, it is more, for *faith worketh by love* (Gal. v. 6) and love is an act of the will directing the whole being to that which is loved. A faith which believes that God is, but which does not seek to know Him, or only seeks for an intellectual knowledge of Him for its own sake, is not Christian faith. *The devils also believe, and tremble* (Jas. ii. 19). *By works a man is justified, and not by faith only* (ibid. v. 24). Faith does not stand alone, isolated, for although it can exist without hope and charity, it is only living and effectual when moved by hope

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in and charity towards God. To believe in God means to submit oneself entirely to God, the *casting down of reasonings and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ* (2 Cor. x. 5); it means no less than the fulfilment of the first great commandment, *Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy strength and with all thy mind* (Luke x. 27).

But only that which is known can be loved. To love God is not to love an idea or an abstraction but a Personal Being and so demands not only faith in Him but such an exercise of faith as produces a knowledge of Him, knowledge not simply that He is but of *what* He is and of that which He wills. Thus the Apostle prays for the Colossians that not only may they *be knit together in love unto the full understanding to the acknowledgement of the mystery of God, and of the Father and of Christ* (Col. ii. 2), but also that they may *be filled with the knowledge of His will in all wisdom and spiritual understanding* (ibid. i. 9). In the gaining of such knowledge reason, faith and intelligence each have their part to play. Reason, the activity of the natural mind, prepares the way for the obedience of faith by demonstrating the truth of that authority which commands the assent of faith, that is, of God speaking through His Church to whom He has said, *Whosoever heareth you, heareth Me* (Luke x. 16). The act of faith follows upon this acceptance of a trustworthy authority; to that which

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God proposes we respond, *Credo*, I believe. By the exercise of faith we come to an understanding of that which is contained in the Divine revelation of the things of God. Thus S. Augustine says, *therefore understand that thou mayest believe, believe that thou mayest understand* (Ep. cxx. 1, 3). In the first case the mind applies itself to the reasons which bear us to believe, in the second, to the content of that which is believed, which very content illumines and transforms the mind so that it can rise to that knowledge of God which is eternal life. *Understand that thou mayest believe my word, believe that thou mayest understand the word of God.* To see this more clearly we should remember that the terms reason and intellect are not synonymous. The mind *reasons* when it passes from this thought to that in order that it may understand each in itself and in relation to the other. The *intellect* is a faculty of the soul, superior to reason, which penetrates to an intimate perception of truth. It is possible to possess reason without intelligence but not to have understanding without reason. So we often say of something, the reasons for which have been put before us, "I do not see it," or, on the contrary, "I see." Now, by that seeing we express an act of the intellect giving us an intuition into truth which, although it is preceded by reason, supplies something which reason lacks of itself. Thus the natural reason leads to faith which alone gives an understanding of Divine things.

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Faith then leads us directly toward God, is, as says S. John of the Cross, *the ascent of the soul which that which cometh by hearing* (Ascent of Mt. Carmel II. iii. 3) *the divine ladder of faith which reaches and penetrates into the heights of God* (ibid. II. i. 2). This ladder we ascend not alone but in Christ who is the Way, the Truth and the Life of our ascent to God, for *No man cometh unto the Father but by Me* (John xiv. 6). *Therefore being justified by faith we have peace through our Lord Jesus Christ : by whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God* (Rom. v. 1, 2). The life of grace is the life of glory begun in us who were by nature the children of wrath, even as others. But God who is rich in mercy, for His great love wherewith He hath loved us, even when we were dead in sin, hath quickened us together in Christ (by grace are ye saved) (Eph. ii. 4-6). And to what end save that we should not be barren nor unfruitful in the knowledge of our Lord Jesus Christ (2 Pet. i. 8), that knowledge which having brought us on our way shall only vanish away in the light of the King in His beauty? For now we know in part . . . but when that which is perfect is come then that which is in part shall be done away. Now we see through a mirror, in which that which we gaze upon is but an indistinct and blurred reflection of the reality, as in an enigma in which the whole is contained yet is not clearly understood; but then face to face; now I know in part; but then shall I know even as also I am known (1 Cor. xiii.

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9-12). O God, mercifully grant that we who know Thee now by faith, may after this life have the fruition of Thy glorious Godhead, through Jesus Christ our Lord. Amen.

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*I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord (Phil. iii. 8) in whom are hid all the treasures of wisdom and knowledge (Col. ii. 3).*

THE end and perfection of our life lies in the sight and possession of God Himself in the Beatific Vision of the Most Holy Trinity. For this we were created in the image and likeness of God, that image being in the rational soul of man. *We must find in the soul of man, i.e. the rational or intellectual soul, that image of the Creator which is immortally planted in its immortality* (S. Aug. de Trinitate xiv. iv.), in the mind which remembers, understands and loves itself, and as such is a natural image of the Holy Trinity. That image in man has been defaced by sin, but not destroyed; man is still *capax Dei*, capable of God, the lost coin can be restored by Him, its Maker and Owner, the Divine Wisdom, who lights a candle and seeks diligently until He finds it. And it is in the Mind that all man's reformation must begin; the first word of the Gospel is *Repent ye*, i.e. change your minds, and the whole progress of the soul towards its End can only be realized by a constant renewal of the mind gazing

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upon, entering into and being transformed by that which is above itself, yet deigns to stoop in order that It may raise us to Itself, the Divine and Supreme Truth, *Christ the Power and the Wisdom of God* (1 Cor. i. 24). *Be renewed in the spirit of your mind*, says the Apostle (Eph. iv. 23) and *put on the new man which is renewed in knowledge after the image of Him that created him* (Col. iii. 10), being *not conformed to this world, but transformed by the renewing of your mind* (Rom. xii. 2). This renewal of the highest part of our nature, that intellect by which, aided by faith and the gift of Wisdom, we are enabled to see God *as in a mirror* here upon earth and shall see Him hereafter *face to face* is and can only be accomplished in and through Jesus, the Way, the Truth and the Life, *the image of the invisible God* (Col. i. 15), *the brightness of His glory and the express image of His Person* (Heb. i. 3) in whom *dwellleth all the fulness of the Godhead bodily* (Col. ii. 9). For *no man hath seen God at any time, the Only-Begotten Son He hath revealed Him* (John i. 18), *neither knoweth any man the Father, save the Son, and he to whom the Son will reveal Him* (Matt. xi. 27). For it is the especial mission of the Incarnate Word to reveal the Father, *O righteous Father, the world hath not known Thee : but I have known Thee and these have known that Thou hast sent Me. And I have declared unto them Thy Name and will declare it that the love wherewith Thou hast loved Me may be in them, and I in them* (John xvii. 25, 26). *No man cometh unto the Father but by Me. If ye had known Me ye should*

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*have known My Father also, for he that hath seen Me hath seen the Father* (John xiv. 6, 7, 9).

The knowledge of Jesus is then the first and fundamental need of our life, is indeed, our true and eternal life. It is in the Face of Jesus Christ that God hath given us the light of the knowledge of His glory (2 Cor. iv. 6), it is *through the knowledge of God and of Jesus our Lord* that grace and peace are multiplied upon us *according as His divine power hath given unto us all things which pertain unto life and godliness, through the knowledge of Him who hath called us to glory and virtue* (2 Pet. i. 2, 3). It is in the knowledge of the Son of God that we are to grow *unto a perfect man ; unto the measure of the stature of the fulness of Christ* (Eph. iv. 13) ; as S. Peter exhorts us, *Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ* (2 Pet. iii. 18). For the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life (1 John v. 20). This knowledge of Jesus is all designed to tend toward and produce that *love of Christ which passeth knowledge* by which alone we are filled with all the fulness of God (Eph. iii. 19). For Jesus is the Love of God made visible to us, *in this the love of God was manifested toward us, because that God sent His Only-Begotten Son into the world, that we might live through Him* (1 John iv. 9) and it is this love that the Father hath bestowed upon us in His Son, making us His children by grace as Jesus is His Son

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by nature. Behold *what manner of love the Father hath bestowed upon us that we should be called the children of God . . . beloved, now are we the sons of God* (1 John iii. 1, 2) and if sons then heirs, of God through Christ (Gal. iv. 7). It is, then, as says Aquinas, *the things which belong to the Divinity which are most capable of exciting love, and consequently devotion, since we are to love God above all things. But the frailty of our nature causes us to need sensible signs in order to arrive at the knowledge of divine things, signs which by affecting our senses produce divine love in us ; and the first of all these things is the Humanity of Christ, of which the Christmas Preface says that as by the Incarnation we know God visibly so we may be brought to the love of invisible things. For all that which belongs to the Humanity of Christ excites in an almost sensible manner a most living devotion.* (Sum. Theol. II. ii. Q. 82, A. 3, ad. l. 2).

## MONDAY OF THE FIRST WEEK IN LENT

*The Word of God most high is the fountain of wisdom (Eccles. i. 5). If thou seekest for her as silver, and searchest for her as for hid treasures ; then shalt thou understand the fear of the Lord and find the knowledge of God (Prov. ii. 4, 5).*

IT is not uncommon to find Christians who imagine that it is harder to gain a real knowledge of Jesus now than it was when He was present on earth in visible form. If we could have seen Him, talked with Him, listened to Him, lived with Him, how easy it all would have been, they think, because they do not see the facts as they actually were and are. For the truth is that it was not during the thirty-three years that men came to know Jesus but afterwards, when His visible presence had been withdrawn from them. For the knowledge of Jesus which is eternal life is not merely or chiefly a knowledge of Him as Man, a knowledge obtained by the senses, but the knowledge of His Person, the Person of the Incarnate Word, a knowledge which requires a spiritual perception which passes through the humanity to the Divinity. *Thou art the Christ,*

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*the Son of the Living God*, cries S. Peter, and our Lord answers, *Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it to thee but My Father who is in heaven* (Matt. xvi. 16, 17). It was not just the seeing of Jesus but the seeing of Him in the light of the interior illumination of faith, a piercing through the outward form to the Person of the Eternal Son. And later, our Lord tells His Apostles, *It is expedient for you that I go away, for if I go not away the Comforter will not come to you, but if I depart, I will send Him unto you* (John xvi. 7). The fact of His visible Presence needs to be reinforced by His spiritual Presence within them, the presence of His Spirit who will give them a new sight; *yet a little while and the whole world seeth Me no more; but ye see Me: because I live, ye shall live also* (ibid. xiv. 19), and *when He, the Spirit of Truth, is come, He will guide you into all truth: for He shall not speak of Himself: but whatsoever He shall hear that shall He speak, He shall glorify Me, for He shall receive of Mine and shew it unto you . . . A little while, and ye shall not see Me, and again, a little while and ye shall see Me, because I go to the Father* (ibid. xvi. 13, 14, 16). So also, as Bishop Westcott has said, the whole story of the Great Forty Days is one of the passage from sight to faith, a period in which the Apostles are taught that the spiritual apprehension of the Person and Work of their Divine Master is of infinitely more value than that apprehension by the senses which had been theirs and was to be so no longer. *Touch Me not*, do not

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cling to sight and touch of My visible, human form which is but the Way to the Truth and the Life which I am, and which I have with My Father and your Father to whom I ascend (ibid. xx. 17). *For touch*, says S. Augustine, *as it were puts a limit to their conception, and therefore He would not have the thought of the heart, directed towards Himself, to be so limited as that He should be held to be only that which He seemed to be* (De Trin. i. ix). Indeed, He is no longer always recognizable in that form: *she supposed Him to have been the gardener, she turned herself back, and saw Jesus standing, and knew not that it was Jesus* (ibid. xx. 14, 15); the two disciples on the way to Emmaus did not recognize Him who walked with them until *He was known to them in the breaking of bread* (Luke xxiv. 15-33). On that morning when Jesus stood on the shore of Tiberias as the disciples returned after their fruitless night of fishing, they *knew not that it was Jesus*; only the eye of the lover, S. John, could discern Him and say to Peter, *It is the Lord* (John xxi. 1-12). S. Thomas demanded sight and touch and the love of Jesus granted him this that faith might be enkindled full and deep in him to the cry of *My Lord and My God*; but *Blessed are they that have not seen and yet have believed* (John xx. 26-9). It is not the misfortune but the glory of the Christian that he walks *by faith, not by sight*, for the knowledge which is gained by faith is infinitely greater than that gained by either the sight of the senses or of reason. True, we begin with the latter: *faith presupposes*

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*natural knowledge*, says S. Thomas, *and perfects it*, just as grace perfects nature. We do not, as the world imagines, cease using our senses and reason because we live by faith, any more than we cease to use our eyes when we extend their vision by means of a telescope or microscope. *Faith is a kind of knowledge* (Sum. Theol. 1, Q. xii, A. xiii, R. 3), the kind of knowledge we have when we wholly accept something on the authority of another in whose word we have implicit trust. Such knowledge does not proceed from anything seen or reasoned by ourselves but simply from him who speaks to us. Such human faith all men possess, and, in fact, live by more than by the use of reason, so much so that, as in our day, it often becomes mere superstitious credulity which does not stop to question the source upon which belief is based. But the Christian, by virtue of the gift of God in Baptism, possesses divine faith, a new faculty enabling him to believe what God has revealed. *We have received, not the spirit of the world, but the spirit which is of God : that we might know the things which are freely given us of God* (1 Cor. ii. 12). With that gift of faith we can approach the many sources of the knowledge of God and of His Son Jesus Christ, the dogmas of the Church, Holy Scripture, the Sacraments, the lives of the Saints and their written witness to the faith by which they lived, in a full assurance that all the knowledge which it is possible for us to have here upon earth may be ours, and that by this knowledge

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we shall already be sharing in the Divine knowledge Itself and so growing in that life by which now we are the children of God and which will come to its perfection when *we see Him as He is*. Let us learn, then, *that kind of knowledge*, which, as S. Jerome says, will remain *with us in heaven* (Ep. ad Paulinum).

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*Give attention to reading, to exhortation, to doctrine.  
... Meditate upon these things; give thyself wholly  
to them* (1 Tim. iv. 13, 15).

THERE are three ways which whilst they are distinct in themselves and in practice yet reinforce each other and unite in bringing us to that knowledge of Jesus which, begun in our life of pilgrimage here on earth, will come to its full perfection in Heaven. The first is that of study, the application of our mind to the facts and truths recorded in Holy Scripture, defined by the Church and exhibited both in the whole life of the Mystical Body of Christ and in the individual lives of the Saints, each one of whom reproduces something of the Perfect Life of Jesus, God Incarnate. The majority of Christians can but do little in this way; capacity and circumstances prevent more than the reading of a few verses of the New Testament daily. But to those who have opportunity nothing should be more dear than the study of that inexhaustible, Divine-Human Life which is both the source and the model of our life. Jesus Himself

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has bidden us *Learn of Me*, and there is no surer way to perfection than to put ourselves in His school, with Mary Magdalene to sit at His Feet and listen to His words, to study every word of our New Testament which is all concerned with Him, to try to enter into the meaning of those definitions of the Church which enshrine the mysteries of His Person and Work, to follow Him, not only as He walks through the thirty-three years but as He lives, speaks, acts in the life of His Mystical Body in the long history of which all the Gospel which He reproduces itself in each passing century of time; to learn more and more of Him as He displays His power and His love in His Saints, in whom, says the Psalmist, He is wonderful.

We need not desire to be theologians, but we shall be wrong if we imagine that theology has no or but little relation to Christian life and practice or is nothing but the ingenious word-spinning of men. On the contrary, theology, the science concerned with God and Divine realities, is a participation in the knowledge of God Himself and of the blessed in Heaven who see Him face to face. *Sacred doctrine*, teaches S. Thomas, *derives its certitude from the light of the Divine knowledge, which cannot be misled . . . it does not accept its principles from other sciences, but immediately from God, by revelation . . . from the Divine knowledge through which, as through the highest wisdom, all our knowledge is set in order.*

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Since, then, Catholic theology is concerned primarily with that knowledge which God possesses in Himself, and which He has revealed to us, it cannot but be of supreme value to our life, for God has so made it known to us in order that we might direct our lives in accordance with those laws, which are not arbitrary expressions of His will but the necessary expressions of His Being. Created in the image and likeness of God, all the meaning of our being and life can only be found in Him, in whose knowledge we have been from all eternity. And this meaning is made known to us in His Word, *by whom all things were made* (Nicene Creed), in whom *all things consist* (Col. i. 17), by whom all things are reconciled to God and restored to the Divine Order from which they had departed by sin. For God sees, knows, loves all things in His Word; as the Apostle says, *He hath chosen us in Him before the foundation of the world* (Eph. i. 4), and that knowledge and love are derived not from creatures themselves but from that act by which God knows and loves Himself, which act is His Word, *the first-born of all creation; for in Him were all things created in the heavens and upon the earth . . . all things were created by Him and for Him, and He is before all things, and by Him all things consist* (Col. i. 5-17).

Catholic theology is the gathering up and co-ordination of the revelation of what God thinks of Himself and of what He desires of the rational creature whom He has created for His glory. It is

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the Gospel of the Divine Life enshrined in human language as already it is enshrined in human form in the Person of Jesus. So it has within itself a power of holiness to which all the Saints bear witness, for the devotion of their lives is ever founded in and proceeds from the great theological dogmas of the Faith. If our love is so cold, our devotion so poor, is it not that we have not taken the trouble to know *the truth as it is in Jesus* (Eph. iv. 21), that we have treated Him as a "thing finished," imagining that we knew all of Him that was worth knowing, or that, of all knowledge, this alone would come to us without effort or trouble? It is not so; only when we take Him seriously, not merely as part of an inheritance bequeathed to us which we can enjoy without effort, but as One who must be sought for His own sake, who must be lived with, listened to, studied with the eyes, not of the critic but of the lover, that we may come to some understanding of what Jesus is in Himself, what He has been to His Saints, and what He desires to be to each one of those whom *He is not ashamed to call His brethren* (Heb. ii. 11) and who can truly say, *He loved me and gave Himself for me* (Gal. ii. 20).

## WEDNESDAY OF THE FIRST WEEK IN LENT

*Think of the Lord in goodness, and seek Him in simplicity of heart* (Wisdom i. 1).

WHETHER we are able or not to *study* the Person and the things of Jesus in the ordinary sense of the word, we can follow those other two ways of Meditation and Contemplation without which indeed our study would be in vain, since we are to desire to know Jesus not for knowing's sake but for love's sake. All our study of Jesus, whether in the pages of Holy Scripture or in books which endeavour to show us something more of the inexhaustible richness of His Person, to add a little more to the understanding of that life which is and can only be fully known to the Eternal Father whose Word He is—*No man knoweth the Son but the Father* (Matt. xi. 17)—must be to the end of conforming our lives to His, of putting on the mind of Christ, of being *renewed in knowledge after the image of Him* (Col. iii. 10) in and by and for whom we were created. Meditation, the thinking about what we read or hear of Jesus, is the necessary first link between information and

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knowledge, by which that which is outside, external to ourselves, begins to be formed within, to become part of ourselves. Nothing is ever really done for us unless it is done in us; the external word or act, if it is really to accomplish anything vital, must be as a seed sown in the earth; it must penetrate the mind and fructify there to the production of that new thing which is something of the seed and the soil, a new, living thing within the mind, which as we allow it to grow and are careful to nourish and tend it, will spread both inward and outward, sending its roots deep down into and through our whole being, and its blades upward to flower in the outward life of word and deed. For it is true that we become that which we think, that that to which we give our attention ends by absorbing us and by absorbing transforms us into some likeness of itself. To meditate upon the Person, the acts and words of Jesus is the first condition of any real imitation of Him, for there can only be imitation when an object is not merely placed before us, but being so placed is considered, dwelt upon, grasped to some extent so that there is formed within the mind the idea of the thing we desire to copy, an idea which is the thing itself in the mind and only so capable of reproduction by us. When this is done by thinking, i.e. by an active application of the mind to the mysteries of Jesus, it is meditation, which is not prayer but that

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which supplies material for prayer. But there is also the way of contemplation, not in the sense in which the term is used of an advanced state of prayer, but in that of *looking at* rather than *thinking about*, contemplating rather than considering, the mind being not so much actively concentrated in reflection upon its object but resting in, gazing upon, contentedly filled with the sight itself without any clear or distinct thoughts concerning it. Many who might be more or less incapable of much mental application to divine mysteries would find in this kind of contemplation just what they need, as is also true of those who are well-grounded in the Faith. And whether we meditate or contemplate much more attention needs to be given to the fact that more is done in us and for us by Jesus than by what we do. Much of the time of our mental prayer is unfruitful because we are so filled with the idea that unless we are, as we say, "doing something," nothing is being done. We need to learn thoroughly the lesson of our Lord's words, *Consider the lilies of the field, how they grow* (Matt. vi. 28), grow, not by effort, by toil, but by gently turning themselves to the life-giving light which forms and clothes them with something of its own power and beauty. So, in our prayer, we should place ourselves in the presence of the Life which is the light of men, as it shines through this mystery and that, so that its rays may pierce the darkness of our minds, quicken our dull hearts,

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inform our feeble wills, imprint upon us something of its own Divine power and beauty. Our work is to place ourselves in the attitude which makes this possible, to have our minds and hearts turned all-desiringly towards Jesus, to keep our eyes fixed upon Him, gently but firmly to remove all that would obscure the singleness and purity of our gaze, to be content to wait with a great patience and a contentment in not seeing our growth for the accomplishment of His work in us. All of which is no more than that *gazing into the mirror* of which the Apostle speaks, by which, beholding the glory of the Lord, *we are changed into the same image from glory unto glory, as by the Spirit of the Lord* (2 Cor. iii. 18).

## THURSDAY OF THE FIRST WEEK IN LENT

*The Spirit of Truth . . . He shall teach you all things* (John xiv. 17, 26).

THE understanding of and entering into the mind of another depends upon some likeness in ourselves to that other, some power of appreciation and of desire to see and receive his or her point of view. There must not only be, as we have seen, faith in the speaker, but that which makes us at one with him. And it is too often the lack of this or of even seeing its necessity which makes the words of Jesus sound strange, foreign, unintelligible to us. *This is a hard saying, we cry, who can hear it?* (John vi. 60). *What is this that He saith, we cannot tell what He saith?* (ibid. xvi. 18). No, for the words of Jesus, which *are spirit and are life*, may only be heard as such by him who has received the *spirit which quickeneth* (ibid. vi. 63), even the Spirit of Jesus, *the Spirit of Truth, whom the world cannot receive* (ibid. xiv. 17), who is promised to us and who, when He comes, *He will guide you into all truth* (ibid. xvi. 13) and *teach you all things, and bring all things to your remem-*

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*brance, whatsoever I have said unto you* (ibid. xiv. 26). The gift of the Spirit of the Father and the Son which is bestowed upon us in Holy Baptism, wherein we are *born again of water and of the Spirit* (ibid. iii. 5), by which *we are able to know the things which are freely given to us of God* (1 Cor. ii. 12), to *know that the Son of God is come, and hath given us an understanding, that we may know Him that is true* (1 John v. 20), must not be conceived of as only operating in the mind, giving us an intelligence of Divine things, but as He who conveys to us in His own Person all the Life of Jesus to the transforming of the whole of our being and life. It is as we are made one with Jesus, *live according to God in the Spirit* (1 Pet. iv. 6), *walk in the Spirit* (Gal. v. 16), become more and more spiritual men, who in Saint-Jure's words is *he who has the Holy Spirit, the Spirit of Jesus, within him by a presence of grace and a union of charity animating his soul and conferring upon him his life of purity and sanctity, furnishing him with the necessary aids to perform well all his actions, moving his spiritual and bodily faculties, his understanding, his imagination, his will, his passions, his eyes, his tongue, and all his other members, causing them to produce all their operations after the model of those of Jesus Christ* (L'Homme Spirituel i. 129), that we can, by the illumination of the Life which is the light of men, *fully and with delight understand the words of Christ*, as à Kempis says.

Each of the Seven Gifts of the Holy Spirit, who,

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descending upon Jesus, is by Him poured forth in all His fulness upon the members of His Mystical Body, aid us in the conforming of our lives to Jesus, for by the Gifts all the faculties of the soul are enriched, elevated and quickened so that we are enabled to do divine things in a divine way. Each of them likens us to Jesus, implants within us something of His attitude of filial fear towards His Eternal Father, His fortitude in obedience to the Divine Will, His instant and loving response to the Divine Counsel, His piety, ever so careful in the fulfilment of the Law of God, His knowledge of the things of earth by right use of which God is served and glorified, His understanding of Divine mysteries, His Wisdom which ever tasted and enjoyed the things of God. Each of these dispositions of His Sacred Heart is implanted in our hearts, that *we may grow up unto Him in all things* (Eph. iv. 15). The need we have of each should be recognized, for too often these Gifts are ignored and lie, latent and wasted, in our souls. Most of all do we need to see the immensity of the Gift of Wisdom which *is from above* (Jas. iii. 17) and which gives us a certain affinity to and with the things of God, enabling us not merely to see and hear but to touch and *taste of the Lord that He is gracious* (Ps. xxxiv. 8) and to receive and understand the gracious words which proceed from the mouth of Him (Luke iv. 22) who alone has *the words of eternal life* (John vi. 68). *The wisdom which*

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*is acquired by human effort, says S. Thomas, gives a man a sound judgment with regard to divine things according as he makes a perfect use of reason. But there is another kind of wisdom which comes from above by which a man is enabled to judge of divine things in virtue of a certain co-naturalness with them . . . through it a man becomes perfect in divine things, not only by learning, but also by experiencing them (Sum. Theol. II. II. xlv.).*

It is this Wisdom which alone can open the Scriptures to us and make our hearts burn within us as we walk with Jesus in the way and listen to His words (Luke xxiv. 32), for it gives us a tasting, experimental, intimate understanding of Divine mysteries, is the sure Guide of the righteous in right ways; who *shows him the kingdom of God, gives him knowledge of holy things, and multiplies the fruit of his labours* (Wis. x. 10).

## FRIDAY OF THE FIRST WEEK IN LENT

*In the Beginning was the Word, and the Word was with God, and the Word was God (John i. 1).*

OUR study and contemplation of Jesus must begin where the Church begins, with Him who is *Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, Lumen de Lumine. Deum vero de Deo vero. Genitum non factum, consubstantialem Patri; per quem omnia facta sunt* (Nicene Creed). For it was such a Jesus who from the day of Pentecost was presented to the Jewish and Pagan world, not a merely human Christ, the Carpenter of Nazareth, the man of Galilee such as the modernist critic imagines, who having evacuated the New Testament of all that does not fit in with the prepossessions of the natural man of the nineteenth century, leaves to us only a lay figure, of whom it has been said that sincere as he undoubtedly was he may have been mistaken. But the "original" Jesus with whom the Apostles had lived and whom they preached as *both Lord and Christ* (Acts ii. 36), whose *soul was not left in hell, neither His flesh did see corruption*, but

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*whom God hath raised up, whereof we all are witnesses* (ibid. ii. 31, 32), the *Holy and Just One, the Prince of Life* (ibid. iii. 14, 15), who gives life and healing now through them as He had done in person whilst visibly on earth, whom *the heaven must receive until the time of the restitution of all things*, but whom now *God, having raised up His Son Jesus, sent Him to bless you in turning away every one of you from your iniquities* (ibid. iii. 20-6), who is *the stone which was set at nought of you builders, which is become the head of the corner*. Neither is there salvation in any other : for there is none other name under heaven given among men whereby we must be saved (ibid. iv. 11, 12) ; this Jesus to whom the earliest Christian documents witness, is not to be looked for in some hypothetical gospel, the fragments of which have only just been pieced together and invested with the authority of rationalistic-minded critics, who do not even agree amongst themselves, but He is to be found in the Mystical Body of His Church which gave us the New Testament and alone guarantees its authenticity and trustworthiness. Nor is it in the Gospels alone that we are to find Jesus, but also in the Acts and Epistles which were written earlier than the Gospels and give us a picture of Jesus as He was preached to the world from the beginning. These are sufficient to convince us that the "original," the "historical" Christ and the "Christ of faith" are one and the same, that Word of God and Son of Mary whom the Church

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has adored, served and witnessed to throughout the ages. The witness of the New Testament, the documents of which are now almost universally recognized as being what the Church has always stated them to be, is both coherent and sufficient, for it is the written record of men who make no other claim than to have been eyewitnesses of the facts and to have been given the personal experience of a new life by the possession of which those facts are more and more understood. Amongst them S. Paul occupies a peculiar and unique position which gives to his witness the dignity of a fifth Gospel. For he was not one of the original Twelve, nor had he seen and lived with Jesus as had they. Yet he is no less certain than S. Peter that *we have not followed cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty* (2 Pet. i. 16), for he too has seen the Lord not on earth, but in His glory in Heaven. That seeing in visions vouchsafed to him has equally convinced him with S. John that *what we have seen and heard we declare unto you* (1 John i. 1-3); his knowledge of Jesus is a first-hand knowledge, given by the revelation of our Lord Himself, as the Apostle frequently declares. It is not the conclusion of his own mind nor that which he has learnt of men, but has come directly from God. *The gospel which I preached unto you was not from man, for I neither received it of man, neither was I*

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*taught it, but by the revelation of Jesus Christ* (Gal. i. 11, 12; cf. 1 Thess. ii. 13). All this is essential to our understanding of the Person and Work of Jesus, and to the gaining of that knowledge of Him which is eternal life, the knowledge of Him in what He is in Himself and in what He is to us and wills to be in us. To approach Him guided by the Church, which is His Body filled and actuated by His Spirit, the continuation and extension in time of all that He is, is to be enabled to come to Him, learn of Him, not as did the Apostles during His visible presence with them, but as they came when His Spirit dwelt within them and enabled them to know the things freely given to them of God, to know Jesus, no longer after the flesh alone but in all His majesty and truth as the Eternal Word, the Incarnate Son, the Life and the Saviour of men.

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*His Name is called, The Word of God* (Apoc. xix. 13).

TO know Jesus with the knowledge which produces love we must seek to penetrate beneath the words in which the Church in her creeds and in Holy Scripture speak of Him, to the Person of the Word Himself, in such manner as by faith, which *shows true hearts the mystery*, we penetrate beneath the species of bread and wine in the Most Holy Sacrament and discern Jesus, *the Living Bread, which cometh down from heaven* (John vi. 51). For He who in human form moves through our time came down from heaven, not merely from Nazareth or Bethlehem, and so coming as one sent by His Father for *the living Father hath sent Me* (ibid. vi. 57), leaves not the Father's side. *No man hath ascended into heaven but He that came down from heaven, even the Son of Man who is in heaven* (ibid. iii. 13). *Lo, here He was, and in heaven was He; was here in the flesh; was in heaven by His Godhead; or rather, was everywhere by His Godhead* (S. Aug., Hom. xii. in Joan.). For as we shall see later, the Word of God in becoming Man did not

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cease to be God, nor although in Jesus *dwelleth all the fulness of God, as in a body* (Col. ii. 9), is the Godhead contained or circumscribed by that body, since it is truer to say that God contains all things rather than that He is contained by anything. But the point to be emphasized here is that Jesus has a Past, a History, a Being which is not of this world but of that eternal, unbeginning order which is other and before that of space and time. *In the Beginning was the Word. The Lord possessed me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was made. When there were no depths I was brought forth, when there were no fountains abounding with waters . . . while as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world. When He prepared the heavens I was there ; when He set a compass upon the face of the depth ; when He established the clouds above ; when He strengthened the fountains of the deep . . . then I was by Him, as one brought up with Him : and I was daily His delight, rejoicing always before Him* (Prov. viii. 22-30).

Only as we contemplate Jesus as the Eternal Word who *is before all things and in whom all things consist* (Col. i. 17) does His place and work in time become apparent in all its actuality and power. A merely human Christ may evoke admiration, respect, morality, human virtue, but only as we do not look at him too closely, for the

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worth of that humanity shrinks in value when it is deprived of that which alone makes it what it is. If Jesus is not God, can He rightly be called good? was a question which the early Christians faced with more of reason and courage than the sentimental modernist of to-day who, more child of the Catholic tradition than he dreams, attempts to clothe his human hero with attributes which only the Jesus of Catholic faith can rightly bear, attributes which the modernist has derived not from his attenuated gospel but from that tradition of Catholic Christendom which he denies. Further, the humanitarian Jesus cannot rise above that which he is said to be, cannot evoke that passion of love which has created the Saints of twenty centuries, or bridge the gulf between the Creator and the creature. He leaves the hope of eternal life naturally implanted in man no more than an unsubstantial dream; the one insistent cry of our humanity, the cry for salvation, is left unanswered, *For no man may redeem his brother, nor make agreement unto God for him; for it cost more to redeem their souls, so that he must let that alone for ever* (Ps. xlix. 7). There is true power in the Name of Jesus, only as it means to us that Person whose name is *Immanuel-God with us*, for none other than He *whose Name is above every name*, at which *every knee should bow* (Phil. ii. 9, 10) can be that Jesus, *who shall save His people from their sins* (Matt. i. 21).

*In principio erat Verbum.* These first words of

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the Prologue to S. John's Gospel mean more than just "in the commencement." In the Beginning was the Word, in God, that is, *who is the Trinity*, as says Augustine; God, who is the First and Uncreated Principle of all things, not merely in order of time but of origin, the Unbeginning, Eternal, Unchangeable Being in whom are all things and from whom all proceed by His Word, *by whom all things were made* (Nicene Creed) who is *the first-born of every creature* (Col. i. 15). *In the Beginning was the Word*, for in God, who is Supreme Intellect, Truth and Wisdom, the first act of His Nature is to know and understand Himself, since *in God to be and to understand are one and the same thing* (Sum. Theol. I. II. xxxiv. 2), and in this knowledge of Himself is produced His Word in whom He sees, knows and loves Himself. And since, as Augustine says, *All that God has, He is*, Essence and Existence, to be and to live, and all His attributes are one in the Divine Simplicity, His Word is of one substance with Himself, *God of God, Light of Light*. For we are thinking now not of the Word spoken or sent, but as He was from all eternity with God, one with His Being, which cannot contain within Itself anything less than Itself. Every act of God *within* the blessed circle of His Divine and Eternal Life is an act necessitated by His nature and is of that nature, co-eternal and co-equal with It. This is what we are to understand by the word *consubstantialem*, of

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one substance, a term which is here equivalent to Essence, and must not be used as in ordinary speech of something material and solid. So our first thought of Jesus and our abiding attitude toward Him is one of worship, for He *whose Name is The Word of God, hath on His vesture a name written, KING OF KINGS AND LORD OF LORDS* (Apoc. xix. 16), and before Him the hierarchy of heaven cast themselves down while earth unites with their cry, *Thou art worthy, O Lord, to receive glory and honour and power : for Thou hast created all things, and for Thy pleasure they are and were created* (Apoc. iv. 11).

## THE SECOND SUNDAY IN LENT

*The Word was with God (John i. 1).*

THE Catholic Faith teaches us that there are Three Persons in the One Godhead, using the term Person not in the sense of individual, or as conveying an idea which would make God to be Three Beings, but as the best term which has yet been found to express the truth that there are certain relations in God, relations which whilst they are of the one essence of the Godhead are distinct from each other. *Person signifies in God a relation as subsisting in the Divine Nature* (Sum. Theol. I. II. xxx. 1), *a relation of origin which in God is not as an accident in a subject, but is the Divine Essence itself; and so it is subsistent, for the Divine Essence subsists. Therefore as the Godhead is God, so the Divine Paternity is God the Father, Who is a Divine Person* (ibid. I. II. xxix. 4). *This name father among us does not signify a person, but the relation of a person. In God, however, it is not so, for in God the relation signified by the name Father is a subsisting Person* (ibid. I. II. xxxiii. 2). God is the Father who knows Himself, He is the Son who expresses Himself, He is the Holy Spirit who loves Himself; as Peter Lombard has it, *One Supreme and*

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*Singular God is truly Father, Son and Holy Ghost; and S. Augustine, Our faith believes and confesses that the Father, So and Holy Ghost are one only God, and yet we say that He who is the Son is not the Father, and He who is the Father is not the Son, and He who is the Holy Spirit is neither the Father nor the Son. For by each of these names is signified the relation by which the Persons are related one to the others, and not the substance by which they are One. When we say father, we simply mean, the father of a son; as the name son marks a relation to a father; and spirit, insomuch as it relates to some other, is solely the breath of him who breathes, as likewise he who breathes is named of the spirit which he emits (Ep. 288, 11, 14).*

The Word of God is then the Thought of God in relation to Himself, of which we have an image within our mind which possesses the capacity of forming a mental word within itself, an idea or conception which is at once part of and yet other than the mind itself, a word which contains and expresses our thought without necessarily leaving the mind in the form of speech, and if it does so, is not changed or exhausted or ceases to be in the mind just as completely as it was before it was spoken. It is a word before being uttered and a word, too, which need not be uttered except as we desire to make ourselves known to another. In some such way we may see how the Word is eternally produced in the Mind of God, is at once one with and yet distinct from the Father, whose

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Word He is, and is all-perfectly His Word before and quite apart from the fact of His being sent into the world. So S. John writes, *The Word was with God* as our word is with and in our mind, and *the Word was God*, since He is *of one substance with the Father*, although distinct in His relation to the Father as our word is distinct from the mind which has formed it although altogether one with it. S. Augustine notes further of the likeness of the human to the Divine Word that as all our actions are first of all conceived in the mind, so of God's Word it is said, *all things were made by Him* (John i. 3). And as there can be a word of ours with no act following it, but cannot be any act which has not been preceded by a word in our mind, so *the Word of God could have existed though no creature existed, but no creature could exist unless by that Word by whom all things were made* (De Trin. xv. xi).

Yet much as we find in ourselves that which aids us in understanding God in whose image and likeness we were created, yet we know that God is not like creatures and that between our word and the Word of God there are immense differences. Our word is arrived at by successive processes of thought, is a created word which does not and then does exist. But the Word of God is eternal and uncreated, ever one with God the Unbeginning Principle of all. Our word is always imperfect, fails to express but a part of our thought, whilst God's Word is the fullest expression of Himself,

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since it is the result of His own perfect knowledge of Himself. Our word is not of the essence of ourself but of one of its faculties, for in man essence and existence are distinct; only in God are they one, so that all within His Divine Life is of one substance, one Essence, one Being; the Word was not only *with* God, *the Word was God*.

So it is well said, *Thy Word is a lantern unto my feet and a light unto my paths* (Ps. cxix. 105), not dim and flickering, ever in danger of going out, as is the light given by men's words, but clear and steady, constant and enduring, in the light of which he who walks shall not stumble *because he seeth the Light of the world* (John xi. 9).

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*This is My Beloved Son, in whom I am well pleased (Matt. iii. 17). Thou art My Son, to-day have I begotten Thee (Ps. ii. 7). The only-Begotten Son of God, Begotten of His Father before all worlds (Nicene Creed).*

**A**Lmighty God is Eternal and Unchangeable and All-Perfect. He does not ever begin to be something more or less than He is, always has been and always will be. Compelled as we are by the limitations of our finite nature to use the language of time and space, we must remember that God is before, outside and beyond time and space, so that no words we use of Him or actions we ascribe to Him are used in the same sense that we use them of created things. *No name belongs to God in the same sense that it belongs to creatures* (Sum. Theol. I. XIII. v). We must use terms which are derived from our knowledge of creatures, which bear a certain likeness to God, but we can only use these terms of God by way of analogy. Thus, for example, we perceive goodness in the creature and proceed to say that God is good, since He must possess within Himself the totality of all that per-

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fection which we see distributed in varying degrees in His works. God, then, we say, is good, but, we must add, not as creatures are good since all goodness in creatures is limited, imperfect, changeable, nothing of which can be in God. God is perfectly, immutably, eternally good; He does not merely possess goodness as a quality, He is Goodness Itself in a way no human thought or word can perfectly comprehend.

Now this applies to every word we use of God, and so to that commonest and dearest word *Father*. If Father then, He has always been a Father, His Fatherhood could not have begun, for instance, at creation, for this would imply some change in God, that He became what He was not before, which is impossible. It would mean, too, that creatures add something to God, which would make God in some way dependent upon creatures, which is absurd, for that which is dependent on another cannot be the Principle and Origin of that other, a truth which is very necessary to be seen in our days when ideas of a God who is "becoming," is a product of things, of progress, of evolution are common to nearly all modern philosophers.

God, then, is always a Father in that Eternity which He is, and being Father always has a Son, for the Eternal Life of God is that Act in which the Father knows Himself in His Word Who is His Only-Begotten Son, *Begotten before all worlds, God of God*, for the Act of God within Himself must be

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one with and equal to Himself ; *Light of Light*, for *God is Light, and in Him is no darkness at all* (1 John i. 5), and He who proceeds from Him must be Light of His Light, as the rays of the sun are one with the sun ; *Begotten, not made*, for that which is made is a creature, and of the Son it is said, *The same was in the beginning with God, all things were made by Him* (John i. 2, 3). But to create is only possible to God. *From which it appears clearly, that He Himself was not made, by whom all things were made. And if He was not made, then He is not a creature ; but if He is not a creature, then He is of the same substance as the Father. For all substance that is not God is creature ; and all that is not creature is God* (S. Aug., de Trin. i. vi). *Being of one substance with the Father*, i.e. of one Nature, Essence. Being, Life, not substance in any sense we conceive of substance, for *God is Spirit* (John iv. 24) and what pure Spirit is we simply do not know. We can only gain some idea by saying what it is not. *In considering the divine substance the way of negation is specially to be used. For the divine substance exceeds by its immensity every perfection which our intellect can know ; thus we cannot apprehend it by knowing what it is, though we can gain some knowledge of it by knowing what it is not* (Sum. contra Gent. i. 14). The Word of God is the Eternal and Only-Begotten unique Son of God, not son of God as man is made by grace, but Son of God by nature, as a man is son of his own father in a sense that no one else can be. *I and My Father are one* (John x. 30), said our Lord

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and His hearers had no doubt as to His meaning ; *they took up stones to cast at Him for blasphemy, because that Thou, being a man, makest Thyself God.* On another occasion the same thing had happened, when our Lord said, *My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill Him, because not only had He broken the sabbath, but said also that God was His Father, making Himself equal with God* (John v. 17, 18). They were just as accustomed to thinking of God as their Father as we are (vide John viii. 41), but they knew that Jesus meant more than this, that He was claiming to be the One God, as when He actually took to Himself the very Name by which God had revealed Himself as *I Am who Am, Before Abraham was, I AM* (John viii, 58), Co-equal, Co-eternal, of one substance with the Father.

This is no theological subtlety, but that upon which all our Christian life, faith and practice depend. The divine and eternal Sonship of Jesus alone makes it possible for Him to reveal the Father, to be the Mediator between God and man, to convey the Life of the Father to our souls. *Acknowledge the property of the Lord, and the boon bestowed upon the servant. The property of the Lord is Equality with the Father : the boon bestowed upon the servant is participation of the Saviour* (S. Aug. Hom. xlviii. in Joan.).

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*Thou hast magnified Thy Name, and Thy Word, above all things* (Ps. cxxxviii. 2), *His Name shall be called Wonderful* (Isa. ix. 6).

NO one Name can express all that Jesus is even so far as we are capable of apprehending all that He is. In order that we may be able to grasp something of the Person of Him *in whom dwelleth all the fulness of the Godhead* (Col. ii. 9) the Church piles title upon title, name upon name as she sees Him, first from this aspect, then from that, crying to her children, *See, His Name is Wonderful*, for His Name stands ever for His Person, that which He is in Himself, from which comes that which He is to us. And in this, indeed, the Church is but following the example of our Lord, who calls Himself the Way, the Truth, the Life, Son of God, Son of Man, Living Bread, the Door, the Good Shepherd, the Porter, the First and the Last, the Resurrection, etc. For *in Him are all things*; every perfection of God and of man dwells in Him who is One with God, Primal Cause and Final End of all. *For the Son's nativity, which is His personal property, is signified*

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*by different names, which are attributed to the Son to express His Perfection in various ways (Sum. Theol. I. II. xxiv. 2).*

Thus He is called the Son that we may know that He is of the same Nature as the Father. *I and My Father are One. Believest thou not that I am in the Father and the Father in Me? (John xiv. 10). That they may all be one : as Thou, Father, art in Me, and I in Thee (ibid. xvii. 21). The Father that dwelleth in Me, He doeth the works (ibid. xiv. 10). For as the Father hath life in Himself, so hath He given to the Son to have life in Himself (ibid. v. 26). I am the Life (ibid. xiv. 6). Ye believe in God, believe also in Me (ibid. xiv. 1).* Only equality with God can justify such sayings, which are multiplied throughout the Gospels and underlie all that is said of Jesus in the rest of the New Testament. It is not moral equality merely which is implied, as we have seen in the way the Jews understood our Lord's words regarding Himself. Jesus is not the Son of God in the sense that we are the sons of God, i.e. by adoption and grace, but by possession of the very Nature of the Godhead, *Very God of Very God*. S. Augustine constantly asserts this, *He is Himself the same Life which he hath in Himself. But shall we be the Life that He is when we have begun to be in that Life, that is, in Him? No, verily : because by existing, He, the Life, hath life, and is Himself that which He hath : but we are not the Life, but partakers of the Life ; and though we shall be there, yet in ourselves we cannot be That which*

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*He is* (Hom. lxx. in Joan.). And again, *So is the Father in the Son, and the Son in the Father, that They are One, as being of one Substance; whereas we can indeed be in Them, but one with Them we cannot be; because we and They are not of one substance, in so much as the Son is God with the Father* (Hom. cx. in Joan.).

Jesus is also called the *Brightness of the Glory of the Father* (Heb. i. 3), in which term is expressed the fact that He is co-eternal with the Father, as He Himself in His Human Nature prays to the Father, *Now, O Father, glorify Thou Me with Thine Own Self with the glory which I had with Thee before the world was* (John xvii. 5). But before the worlds were created there was nought but that Eternity which God is; as S. Thomas says, *He is His own Eternity*, and, *Eternity is nothing else but God Himself* (Sum. Theol. i. x. 2); for what God has He is, teaches S. Augustine. *Light of Light*, proceeding as Only-Begotten Son from God who is Light, and this eternally since Light and the Brightness of Light exist in one and the same Being, which, being Light, must diffuse Light in the very Act by which It is.

So, too, is Jesus called the Image of the Father, *Who is the Image of the invisible God* (Col. i. 15), *the express Image of His Person* (Heb. i. 3). As we often say of a child, "He is the very image of his father or mother," meaning that there is an exactness of likeness between them, so the Son is called the Image of the Father because He exactly represents

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and makes visible the invisible God *Who only hath immortality, dwelling in the light which no man can approach unto ; whom no man hath seen or can see* (1 Tim. vi. 16). And since *God is Spirit*, Jesus is called the Word that we may be led to pass through the contemplation of the Sacred Humanity by which He first becomes known to us, to the Person Who assumed that human nature, the Word who *is conceived by the gaze of the Divine Thought . . . for the Father, by understanding Himself and the Son and the Holy Ghost, and all other things comprised in this knowledge, conceives the Word ; as the intellect of a man by the word he conceives in the act of understanding a stone, expresses a stone . . . Word, then, is the proper name of the Person of the Son, for it signifies all emanation of the intellect* (Sum. Theol. I. II. xxxiv. 1, 2). Yet as we have seen, the Word does not begin to be when *the Word was made Flesh* ; eternally He is the interior, immaterial Word, who before creation, is in a sense the Unspoken Word ; as S. John of the Cross says, *The Father uttered one Word ; that Word is His Son : and He utters Him for ever in eternal silence, and in silence the soul must hear it* (Maxim 284). He is the Word in the Mind of God, one with Him who is Spirit ; before ever He shows that Word He is in the outward form of our humanity ; Image of the Father ere ever He imprints that Image upon the matter of our mortality ; Brightness of the Father's glory outside of that time in which it could be said, *we beheld His glory, the glory as of the Only-Begotten of*

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*the Father* (John i. 14) ; Son of God, *in the bosom of the Father, before all worlds*, before He became, without ceasing to be what He is eternally, the Son of Mary.

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*All things were made by Him, and without Him was not anything made that was made (John i. 3). Who is the first born of every creature : for by Him were all things created that are in heaven or on earth, visible and invisible . . . all things were created by Him and for Him, and He is before all things and by Him all things consist (Col. i. 15, 16, 17).*

JESUS the Eternal Word is not only the perfect expression of the Divine Mind, the one Revealer of the Father. He is the complete and adequate expression of all creation and especially of man, the head and crown of creation. Creation is an act common to the whole Trinity ; *In the beginning God created the heaven and the earth*, and by the term God we mean, as Augustine says, *that Highest Trinity which is God*, which meaning is more plainly shown in the words, *Let Us make man in Our image after Our likeness* (Gen. i. 26). Yet as God is the cause of all things by His Intellect and Will, just as the craftsman is cause of the things made by his craft, working by the word (idea) conceived in his mind and through the love of his will regarding some object,

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so God the Father made the creature through His Word, which is His Son ; and through His Love, which is the Holy Ghost (Sum. Theol. i. ii, Q. xlv, Art. vi). Later S. Thomas says that the first words of Genesis are expounded in three ways in order to exclude three errors, the second of which was that which taught that *there are two principles of creation, one of good things, the other of evil things, against which "in the beginning" is interpreted of the Son.* For as the efficient principle is appropriated to the Father by reason of power, so the exemplar principle is appropriated to the Son by reason of wisdom, in order that, as it is said, *Thou hast made all things in wisdom, it may be understood that God made all things in the beginning, that is, in His Son ; according to the word of the Apostle, all things were created in Him* (ibid. Q. xlvi, Art. iii). *The first born of every creature Who is before all things. For God hath not ordained aught that He knew not before ; in His Word was that which was made . . . the house which the builder erects, was before, in the idea ; and there too in a better way, without age, without going to ruin : but that he may represent his idea, he makes a house, and so there comes forth, as it were, house from house : even if the house falls, the idea remains. So with the Word of God were all things that are made, because God made all in wisdom, and all that He made He knew ; for He did not learn because He made, but made because He knew. To us they are known because they are made ; if they had not been known to Him they would not have been made. First then, went the*

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*Word. And what before the Word? Nothing at all* (S. Aug. Hom. xxvii. in Joan.). If we recall the truth that it is the end or perfection of a thing which determines its nature, gives its fullest meaning and shows the way by which it must progress toward its end, we shall see what a great light illumines all created things from this doctrine that all are in and for the Eternal Word, that creatures are the realization in time of eternal ideas whose forms are impressed upon the thing created, so that in all things there is some reflection of the Creator, and also that being created *for Him*, they are the means by which He receives glory; as the Psalmist says, *The heavens declare the glory of God and the firmament sheweth His handiwork* (xix. 1). For as God cannot act save for His own glory, there being nothing greater or more desirable than Himself, the whole creation can exist for no other final purpose than *to give glory and honour and thanks to Him that sitteth on the throne* (Rev. iv. 9), since He alone is worthy *to receive glory, honour and power, for Thou hast created all things, and for Thy pleasure they were and are created* (ibid. iv. 11). It is thus then all things find their meaning in the Word Who expresses all, answers all, fulfils all. *Christ*, says Dom Columba Marmion, *is our wisdom, and it is in studying Him with reverence and love that always we shall find the key to the greater part of our theological difficulties.*

Especially is all that which is said of the whole creation true of the rational creature, whom God, as

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S. Paul teaches, blesses, chooses, predestinates, knows and loves *in Christ*, not only in the Word Incarnate but in Him who was with God *before the foundation of the world* (Eph. i. 3-5).

It is not simply our present state which God knows, our fallen nature with all its disabilities and impotence, but that nature as it ever was, an existent idea in His mind, and which when He wove His idea into visible form, He saw to be very good, seeing it, as says S. John of the Cross, as He saw all things, *in the Face of His Son, and giving them their natural being, bestowing upon them many graces and natural gifts, making them perfect; as it is written in the book of Genesis, God saw everything that He had made and, behold, it was very good. To see all things very good was to make them very good in the Word, His Son. He not only gave them their being and their natural graces when He beheld them, but He also clothed them with beauty in the Face of His Son, communicating to them a supernatural beauty when He made man, and exalted him to the beauty of God, and, by consequence, all creatures in him, because He united Himself to the nature of them all in man* (Spirit. Cant., Stanza v).

In the Word, then, we see the destiny, the possibilities, the hope of our being. For He is that *Image of the Invisible God* in which we were created, that image which is in the rational mind, which by the same Word of God is capable of being *renewed after the image of Him who created him*. For the term, image, has two meanings, first as when we may say

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that the son of the Sovereign is in the image of his father, that is, by nature ; and second, as we say that a coin bears the image of the Sovereign, i.e. his likeness impressed upon another nature. *In the first sense the Son is the Image of the Father ; in the second, man is called the image of God ; and therefore in order to express the imperfect character of the Divine image in man, he is not simply called the image, but according to the image, whereby is expressed a certain movement of tendency to perfection* (Sum. Theol. i. ii, Q. xxxv, Art. 2). And how shall we tend towards perfection save as Christ the Word is *formed in us* (Gal. v. 19), by our receiving Him, believing in Him, contemplating and obeying Him, since *to as many as received Him to them gave He power to become the Sons of God, even to them that believe on His Name* (John i. 12), *being born again, not of corruptible seed, but of incorruptible, by the Word of God, who liveth and abideth for ever* (1 Pet. i. 23) ?

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*All Wisdom is from the Lord, and is with Him for ever (Ecclus. i. 1). In Him are hid all the treasures of wisdom and knowledge (Col. ii. 3).*

WHY is the study and contemplation of Jesus the first and constant need of our lives? For three comprehensive reasons: first, because He is the Way, the Truth and the Life, by whom alone we may know God, come to God, and be made one with God, *who only hath immortality, dwelling in the light which no man may approach unto; whom no man hath seen, nor can see* (1 Tim. vi. 16) by his unaided natural faculties, since *God is Spirit* (John iv. 24) and can only be known by man by some revelation of Himself; which revelation in its fullest possible form is made to us here on earth in the Person of His Word, Jesus Christ, as it is said, *No man hath seen God at any time, the onl Begotten Son, which is in the bosom of the Father, He hath declared Him* (John i. 18). So only by Him who is the Way may we come to God. *No man cometh unto the Father but by Me* (John xiv. 6). For by sin we have been separated

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from God and Jesus alone is the One Mediator *who taketh away the sin of the world*, in whom we *who were sometime afar off are made nigh by the blood of Christ . . . for through Him we have access by one Spirit unto the Father* (Eph. ii. 13, 18). He is the Truth of God who reveals that Truth which God is to man, *the True Light that lighteneth every man that cometh into the world* (John i. 9); the Way to God, *new and living way*, by which we can draw near to God *with a true heart in full assurance of faith* (Heb. x. 20-2); the Life of God which He comes to give to men, *In Him was Life* (John i. 4), *I am come that they might have life and that they might have it more abundantly* (John x. 10), that Life which unites us to God and is the *Light of men* (ibid. i. 4) by which we see God by faith here and directly by the light of glory in the Beatific Vision where *we shall see Him as He is* (1 John iii. 2).

Second, we need to seek a growing knowledge of Jesus, since in Him alone we are enabled to see the truth concerning our nature, the end for which we exist and the means by which we are to seek and attain that end. The nature and meaning of all created things is to be found in their end, that is, in their accomplished perfection, the highest which is possible to them. The nature and meaning of an acorn is seen in the magnificence of the oak, of the embryo in the fullest development possible to it, of human nature in its most complete and perfect realization in Jesus Christ. *What*

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*is man?* asks the Psalmist, and the answer is, Jesus Christ who is man in all the perfection and height of his being, man as God created him and destined him to be. Perfect Man, as says the Church, possessing a created nature entirely like to ours, lacking only that sin which is not an integral part of our nature. Perfect Man, fulfilling all the functions of man and bringing them to their highest point of attainment, since in the human nature of Jesus is that perfect unity in which all the faculties of soul, mind and body co-operate and are directed to the one end for which they were bestowed by God. The one end, that is, to give God the glory which is due to Him because He is God, which is the dominant, ruling passion of Jesus, the work He came to accomplish, which was His meat and drink, the fire which consumed Him and the food which reinforced Him, the one end of all human life seen in Him and made possible by Him. So, too, in Him we are to see the means by which we may attain our end. *He that followeth Me shall not walk in darkness* (John viii. 12). *Thy Word is a lantern unto my feet : and a light unto my paths* (Ps. cxix. 105).

Third, because Jesus is our Life. One of the earliest titles of the Christian Religion was The Way, and this, not as a code of commandments, of external rules, but a Way of Life, the Life of Jesus translated into the lives of His followers. Obsessed as we are with ourselves we constantly

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forget that the Christian Life, thing and practice, is to be seen and known, received from and lived in Jesus Christ. He is the Christian Life, the Christian Way, the full expression of all that the Christian religion is and is meant to be in us. The Faith, the Sacraments, the Ministry, the worship, the commandments of the Church, all the practices and devotions which flow from the Faith, all are expressions, interpretations, mediums, of that one Christian Life which is Jesus Christ, communications through and expressions in the Body of Christ and in each member of the Body, of the One Life in which all is contained, exhibited and from which all is poured forth upon the world. No dogma or practice of the Church has any meaning save as it is seen as a revelation and communication of the Mind and the Spirit of Jesus, no act of ours is a Christian act except so far as it is an expression of the Life of Jesus in us, no devotion is Christian save as it springs from and is inspired by the devotion of the Sacred Heart to the Eternal Father. We are Christians in fact by the reception of the divine Life in Baptism, but Christians only in act, in spirit and in truth, in so far as that Life informs and penetrates our whole being, and this in the degree that our whole self is surrendered to the activity of that life within us. *If any man have not the Spirit of Christ, he is none of His* (Rom. viii. 9), for the Life comes to recreate and renew the very nature we are, not as

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a veneer upon it, leaving it as it was, but as that which penetrates to its very depths and makes of it a new creation. *If any man be in Christ he is a new creature* (2 Cor. v. 17) whose thoughts, words and acts are no longer expressions of his natural but of a supernatural life, the life of Jesus within him, so that whatever he does, in word or deed, is to be done *in the Name of the Lord Jesus* (Col. iii. 17), i.e. in and with the Person, the Mind, the Spirit of Jesus, *As ye have therefore received Christ Jesus the Lord, so walk ye in Him* (Col. ii. 6).

All this is no work of a moment, no product of a listless or cursory study of Jesus; it requires at least the same attention, discipline, application, patience and perseverance that the acquiring of any knowledge demands. It is too often because we estimate it so lightly, give ourselves to it so perfunctorily, that we fail to find anything in it. The Pearl of great price, the Treasure hidden in a field, the hidden Mystery which is *Christ in you, the hope of glory* (Col. i. 27), all may be found, but only by him who asks, who seeks, who knocks, for to such is the promise, *Ask, and it shall be given you; seek and ye shall find; knock and it shall be opened unto you* (Matt. vii. 7).

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*Receive with meekness the engrafted Word, which is able to save your souls (Jas. i. 21), the word which God sent unto the children of Israel, preaching peace by Jesus Christ, He is Lord of all (Acts x. 36).*

IF but half of that which has been said of the Divine Word were true, with what attention, what reverence, what obedience His words are to be heard and believed. To say half, indeed, would be impossible, for, as the Fathers of the Church insist, *If He is not God, He is not good.* The whole, so far as it can be told, must be told, received, obeyed, and that telling must begin with that which gives life, reality and meaning to all the rest. *In the Beginning the Word was with God and the Word was God.* There is the foundation of all His teaching, His claim to be believed and obeyed, *The word which ye hear is not Mine, but the Father's who sent Me (John xiv. 24).* *I have given them the words Thou gavest Me (ibid. xvii. 8).* The teaching of Jesus is not to be compared with that of any other men who have trod this earth, however true their words may be, for even when our Lord

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is but reiterating some truth which had been taught by others, He does so with an authority which they did not possess, the authority of One who can say *I am The Truth*, for *He that sent Me is true, and I speak to the world those things which I have heard of Him* (John viii. 26). *He whom God hath sent speaketh the words of God* (ibid. iii. 34) and *He that is of God heareth God's words* (ibid. viii. 47). To His words, then, He claims the allegiance due to supreme truth, even as He claims for His Person the honour given to His Father (John v. 23). *The words that I speak unto you, they are spirit, and they are life* (ibid. vi. 43). *He that heareth My word, and believeth on Him that sent Me, hath everlasting life* (ibid. v. 24). *If ye continue in My word, then are ye My disciples indeed: and ye shall know the truth, and the truth shall make you free* (ibid. viii. 31, 32). *Verily, verily, I say unto you, If a man keep My saying, he shall never see death* (ibid. v. 51).

It was, then, as bearers of a Divine revelation brought to men in the Person, words and works of Jesus and committed to them by Him that the Apostles confronted the world; their authority, their power, their message was entirely derived of Him whom they had come to know as *the Christ, the Son of the Living God*, who alone had the words of eternal life (Matt. xvi. 16; John vi. 68, 69) and who had commanded them to *Go and teach all nations . . . to observe all things whatsoever I have commanded you* (Matt. xxviii. 20), for *He that heareth*

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*you, heareth Me, and he that despiseth you despiseth Me ; and he that despiseth Me, despiseth Him that sent Me (Luke x. 16).* This fact is abundantly clear in the first chapters of the Acts and S. Paul constantly recalls it to the minds of those to whom he writes. *We thank God without ceasing, because that when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God (1 Thess. ii. 13).* *I certify you, brethren, that the Gospel which was preached by me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ (Gal. i. 11, 12).* No less emphatic is the witness of the Prince of the Apostles: *We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His Majesty (2 Pet. i. 16) ;* and of S. John: *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled, of the Word of Life ; for the Life was manifested, and we have seen it, and bear witness, and show unto you that eternal Life which was with the Father, and was manifested unto us (1 John i. 1, 2).*

*My words, said Jesus, shall not pass away (Matt. xxiv. 35),* they are as true, as living, as powerful and as necessary to eternal salvation as they ever were, for they are the words of God Himself. Yet our ears have been rendered dull of hearing by the babel of critics more interested in the letter

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which killeth than the spirit which giveth life, of those who have tried to persuade us that the Gospel is little more than a series of moral aphorisms, or have evacuated the words of the New Testament of the meaning they have held throughout the centuries, watering down the most solemn utterances of the Truth to the common measure of their finite minds; of heretics and unbelievers who have *made the word of God of none effect*, twisting the plain and simple statements of *Him whom God hath sent* to fit their own man-made distortion of *the Faith once for all delivered to the saints* (Jude 3). Need, then, to recall to ourselves that Holy Scripture is the word of God, and so to approach it, read it, receive it and live by it, since He whose word it is has said, *Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God* (Matt. iv. 4). Need to remember that by this word we are to be judged, *the word that I have spoken, the same shall judge him in the last day* (John xii. 48). *Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him?* (Heb. ii. 1-3). A return to the Word of God, to Jesus and to His words, is the primary

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need of each Christian. To neglect Holy Scripture is to neglect Christ, it is to despise the Word of God in whom is the knowledge which is eternal life. *Would you enter into the innermost things of God?* asks S. Gregory the Great. *Listen to His words. Learn the heart of God in the words of God.*

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*Et Verbum caro factum est* (John i. 14). *And was incarnate by the Holy Ghost of the Virgin Mary, and was made man* (Nicene Creed).

SO far we have been thinking of Jesus as the Eternal Word of God, *the Same, yesterday, to-day and for ever* in that Eternity which God is, the Word by whom and for whom all things were made, *in whom all things consist*, i.e. are established and held in being, the Word who must be known as outside and before and above history if His place and work in history are to be understood. To forget or ignore this is to see Him in time, not as the Answer to our questions but the greatest Enigma of all, not as the Saviour but as the Failure who utters the doom of all man's dearest hopes. We have seen that He is ever the Son of God, does not begin to be Son at Nazareth or Bethlehem, so that the Fatherhood of God is not something added to Him, but His Very Essential Nature. *God is Love* and the especial property of love is to diffuse itself, to give itself to another wholly and entirely. *God is Love*, does not begin to be

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Love at the creation, for creation is the overflowing of that which God already is; creatures are not known and loved by Him because they exist, but they exist because He knows and loves them, as, in a human way, a picture, a poem, a symphony comes into existence because it is first known and loved in the mind of the artist, the poet or the composer. God is Love and always has had a Son to love, and so perfect, so utterly one with Himself is God's Love that It, too, is a Person, as the Father and the Son are Persons, the Person of the Holy Ghost who *proceeds from the Father and the Son* is the Love which One has for the Other, Father for Son, Son for Father. The doctrine of the Holy Trinity is not a metaphysical puzzle, it is the only way that we have of securing all we know of God into a coherent whole. It can be reasoned about, but it is not derived from reasoning but from Revelation. We can find innumerable reasons to support it, but it does not depend upon reasons but solely on God's word. We do not accept it as the result of a process of reasoning but by faith in the authority of God Himself. We are not asked to comprehend it—how could we comprehend God, who cannot even comprehend ourselves?—but to worship, which we can do. *This is the Catholic Faith, that we worship one God in Trinity and Trinity in Unity (Athanasian Creed). For the Father seeketh such to worship Him* (John iv. 23).

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And for that reason, above all, the Eternal Son became Man, the *Word was made flesh*. The reason will be dealt with later; here we are only concerned with the fact of the Incarnation, the fact that on Lady Day, God the Son, without in any way ceasing to be what He had ever been, takes on a new Sonship, a new being, a new life, comparable with yet differing from that which He had had eternally with the Father in Heaven. For He assumes a new nature, uniting it, a created, dependent, human nature, in all respects but two like ours, to Himself the Word, thus clothing that human nature with the all-worshipful dignity of His Divine Person, and yet at the same time leaving it a real human nature, created, dependent, free, so that He could say—He, One Person in two natures—with equal truth, *I and My Father are One* (John x. 30) and *My Father is greater than I* (John xiv. 28). *For He is equal to the Father as touching His Godhead: and inferior to the Father as touching His Manhood* (Athan. Creed).

The truth of the Incarnation is that in the One Person of Jesus there are two natures, each complete and distinct in itself, the Uncreated nature of the Word of God, of one substance with the Father, and the created nature of man, born of Mary. *Perfect God and perfect Man: of a reasonable soul and human flesh subsisting; equal to the Father, as touching His Godhead: and inferior to the Father, as touching His Manhood. Who although He be God*

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*and Man : yet He is not two but one Christ ; One, not by conversion of the Godhead into flesh : but by taking of the Manhood into God ; one altogether, not by confusion of substance : but by unity of Person. For as the reasonable soul and flesh is one man : so God and Man is one Christ (Athan. Creed).*

Every word of these magnificent, clear-cut definitions deserves our utmost attention, since only as we think rightly of the Person of Jesus shall we be enabled to approach Him with that faith, love and devotion which He deserves from us. For it is the Person of Jesus, not His acts or His words, which demand our first attention, since it is His Person, Himself, not primarily His teaching, which deserves our worship and love. In Jesus Christ that which comes first is not what He does, but what *He is*, for doing follows upon being, *operari sequitur esse*, the manner of His working derives from the manner of His being. That being is of one who is both God and man, not of a man changed into God, still less of God changed into man, but of one who by a Divine Act unites the human nature which was altogether of Mary's flesh and blood, to the Divine and Eternal nature of the Word, the second Person of the Blessed Trinity. Thus two so dissimilar things are joined inseparably in one Person not by any *confusion of substance*, as when one chemical is mixed with another and both lose their individual nature in a new compound, but as *the*

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*rational soul and body is one man*; each a different thing, each retaining its own powers and faculties, yet so united that only by that union is our human nature constituted, *so God and Man are one Christ*; one Person, who thus forms the link between heaven and earth, who is, in S. Catherine's words, *The Bridge*, whose piers on one side rest in the Very Being which God is, and on the other, in the immaculate flesh of Mary the creature, who gave herself so utterly to God that of her it can be truly said that she is *Mater Dei*, Mother of God, since He whom she bore is none other than God Himself.

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*Furthermore, it is necessary to everlasting salvation that he also believe rightly the Incarnation of our Lord Jesus Christ (Athan. Creed).*

FOR the purpose of the Incarnation is to restore man to that state of salvation from which he had fallen by sin. Created very good, in a state of perfect health in which all the faculties of his being, aided by grace, were at one, capable of being directed to one end, man by his sin had contracted a sickness of the soul which spread to his whole nature, since soul and body are essentially one, a sickness for which no human remedy could be found. *The whole head is sick, and the whole heart faint. From the sole of the foot unto the head there is no soundness in it: wounds and bruises and putrefying sores; they have not been closed, neither bound up, neither mollified with ointment (Isa. i. 5, 6). And he saw that there was no man, and wondered that there was no intercessor (Isa. lix. 16), for no man may deliver his brother, nor make agreement unto God for him; for it cost more to redeem their souls, so that he must let that alone for ever (Ps. xlix. 7, 8).* God alone could both hear and answer the pitiful cry of our wounded humanity.

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*Lord, he whom Thou lovest is sick* (John xi. 3), the Lord of life alone respond, *I will come and heal him* (Matt. viii. 7). *Behold your God will come and save you* (Isa. xxxv. 4). *Thou shalt call His name Jesus, for He shall save His people from their sins* (Matt. i. 21). *For there is none other Name under heaven given among men, whereby we must be saved* (Acts iv. 12). All Holy Scripture is concerned to emphasize the truths that man is sick unto death, that God alone can save and heal him, and that He does so in the Person of Jesus Christ who above all is to be seen, received and loved as Saviour. *The Son of Man is come to seek and to save that which was lost* (Matt. xviii. 11). *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners* (1 Tim. i. 15). Our primary thought and regard of Jesus is far removed from that of the man who reveres and admires Him merely as the greatest of earth's teachers, the sum-total of human excellences, the supreme moralist or the model man. All this He is, but all this would be useless if He were not the Saviour who redeems us from our iniquities, saves our souls from death, heals our wounds, restores us to our lost place, makes us veritably the children of God and heirs of eternal life. And this He does not by what He says but by what He is, the Incarnate Son of God. Hence salvation, on our side, begins with an act of faith, *by grace ye are saved through faith* (Eph. ii. 5) in the Person of our Lord, for faith brings us into immediate contact with Him who is

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the Divine Healer, the Physician whose very self is the medicine for our diseased nature. *As many as touched Him were made perfectly whole* (Matt. xiv. 36), and it is faith which brings us to that touch without which it would avail nothing. Faith is not mere belief, it is an act only living and real when it issues forth in act, brings us to that in which we believe. And since it is an act of the intellect moved by the will, a submission of the mind to the word of God who is supreme Truth, it must necessarily be a conforming of the mind to that truth, since truth is found in the likeness of thought to the thing thought of. To believe rightly, then, in the Incarnation it is necessary to see the Incarnation as it is, for any mistaken view of the greatest of all God's acts, as S. Thomas calls it, will have its effects upon the whole of our life and devotion. It is for this reason, not for the mere attaining of theological precision, that the Church has been so concerned in defining as exactly as is possible in human language what actually was accomplished by God in that act by which the Word was made flesh. No graver mistake could be made than to imagine that the theology of the Incarnation bears no practical relation to the Christian life. All Catholic theology being a participation in the knowledge which God has of Himself, in which knowledge of His own being He sees and knows all that is, has within it a power of holiness which could hardly be exaggerated, and the special value of the theology of the

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Incarnation will be seen when it is realized that the Christian life is nothing less than the continuation in us of that Divine-Human life of Jesus the Word. That life is the Model of ours, not only or chiefly in the acts and words of the Thirty-three years, but in itself, in the very Person of the Word made Flesh. So true is this that had we nothing else but the fact of the Incarnation itself to reveal to us what the Christian life is meant to be, it would be sufficient. It is Jesus Himself whom we are to continue, to reproduce, to put on, to grow up into, to be conformed to, as S. Paul is constantly reminding us. Hence the necessity of a right faith which though solely founded on the word of God is both saved from error and becomes fruitful in us by our understanding *the truth as it is in Jesus* (Eph. iv. 21), the truth revealed in His Person, that it may become the truth of our lives, Christian because *I live, yet not I, but Christ liveth in me* (Gal. ii. 20).

## MONDAY OF THE THIRD WEEK IN LENT

*Who for us men and for our salvation came down from heaven . . . and was made man* (Nicene Creed).

THAT He who was born at Bethlehem did not begin to be at Bethlehem is plain from almost every page of the New Testament. *I came forth from the Father* (John xvi. 28), says Jesus. *I came down from heaven* (John vi. 38). *Ye are from beneath ; I am from above : ye are of this world ; I am not of this world* (John viii. 23). He constantly speaks of being "sent" by God His Father, and His Apostles use the same terms, *God sent forth His Son, made of a woman* (Gal. iv. 4), *God sent His Son to be the propitiation for our sins* (1 John iv. 10). Jesus is not the outcome, the finest flower of a process of evolution, the highest and best that human nature has produced, indeed, it is difficult to see, if this were so, how he could have appeared when He did ; He is one who comes from outside the visible and temporal, who appears in history as one who has a past, a being, a history not of earth but of heaven, not of man but of God. He is, as we have seen, the Eternal Word, all-perfect in Himself, to whom

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nothing can be added as of necessity to His nature, in whom no change can be wrought since He is ever one with the Immutable Essence of the Godhead itself. He, the Word, the Second Person of the Blessed Trinity, Very God of Very God, chooses to take to Himself the nature of man in all its full completeness. But in so doing He does not for one moment cease to be that which He has ever been, does not suffer the slightest change or diminution, does not forsake one of His inalienable rights as the Word of one substance with the Father. All the change made by the Incarnation is in the creature not the Creator, in that nature which the Word unites to Himself not in God who assumes that nature. That the Word was made flesh, that God became man, does not mean that God was changed into man or that by His becoming man any alteration was effected in Him who was so made man. But it means that He who was and is God united His divine nature to our human nature in such a way that each retained its own perfection, with its own qualities, its own methods of operations, each distinct from the other, yet inseparably united in the one Person of the Word. For our Lord is not two persons, He has not the personality of a man as well as that which He possesses as the Word, for this would be to make Him a being unlike man as he was created. His personality is that of the Word, not of the human nature which the Word united to Himself. All through the Gospels

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two things are evident ; *first*, that Jesus is truly God and truly man ; *second*, that He always speaks as One Person. It is not a man who says to us, *My soul is sore troubled*, and a God, *I and My Father are one* or *He that hath seen Me hath seen the Father* ; it is the one Jesus, God-Man. This will be clearer if we see that personality and individuality are not the same, although they are frequently confounded in modern usage. Personality is of the very substance of our being, individuality is the combination of accidental qualities which may or may not exist in us. Personality is that which from the outset of life, or ever consciousness awakes, makes each one of us a distinct, rational, spiritual, responsible being, capable of becoming conscious of our individuality, of controlling, developing, changing and modifying those particular qualities of our individual nature which differentiate us from other human beings. Jesus Christ possessed human individuality, He was not only like but unlike other men, had a body with its own distinctive and recognizable features, His own manner of speaking, of gait, of gesture, His own individual sympathies and reactions. No man has ever been more human than was He, but it was not His individuality, of which we know so little, but His Personality, which astonished and attracted or repelled men. And this was not a human but a Divine Personality, that of the Word of God, which made Him to be what He was—and is. To conceive of Him as having a double personality is to

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place Him outside all we know either of God or man. He can only be recognized as being what Christians have ever believed Him to be when all His acts and words are seen as those of the Person of the Word acting and speaking in that human nature which He has taken to be the instrument of His Divinity. It is God the Word Who alike proclaims Himself as the Living Bread from heaven and who is a hungered in the wilderness or weary sits by the well-side, One and the Same Person who casts out devils and is tempted by the devil, One Christ, who knows all things and yet can be astonished at the hardness of men's hearts. One Person, who is at once *Comprehensor*, ever at home in the Eternity which is His by right, the Son rejoicing in the glory of the Beatific Vision, and *Viator*, the wayfarer who passes down the avenue of the Thirty-three years and is immersed in the dusty ways of earth. And so only *the One Mediator* between God and man who raises us to God, not by a word, but by The Word which He is, as stooping down from His royal throne He *lifteth the poor out of the mire and setteth him with the princes of His people.*

## TUESDAY OF THE THIRD WEEK IN LENT

*Forasmuch then as the children are partakers of flesh and blood, He also Himself took part of the same (Heb. ii. 14).*

A GREAT many of the difficulties which arise in men's minds with regard to the doctrine of the Incarnation are due to an insufficient understanding of the nature of that Sacred Humanity which the Word took on Lady Day, in which He lived and suffered and rose again and lives for ever in the glory of the Beatific Vision. We need not only to know the terms which the Church uses in speaking of the things of God, but the exact sense in which she uses them, for this is frequently other than the common, everyday meaning which they bear. It is the same with theology as with other sciences, each one uses the common terms of human language in a specialized, technical sense, with a meaning peculiar to itself. Further, in the case of theology, we have constantly to remember the fact that no term can be used in the same sense of God as of creatures, but only by way of analogy. To say that God is this or that, is wise, is foreseeing, is

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loving, is true but not as these things are true of man ; for God's wisdom, knowledge and love are different to ours not merely in degree but in kind, since in us these things are accidental qualities which we may or may not possess, and in any case, only possess after a very imperfect and limited manner, whereas in God all is essential and perfect being, He is all that He has.

When, then, the Church calls our Lord " Perfect Man " she means that His Sacred Humanity possesses all that goes to the perfection of human nature as such, that He is Man with that perfection in which God created him in the beginning of time, a rational creature of soul and body, *of a reasonable soul and human flesh subsisting* (Athan. Creed). The Humanity of Jesus is a real humanity, not a phantom one, it is a full Humanity, not a truncated one, as all the New Testament bears witness to. It was a created, dependent Humanity which had no existence apart from the Divine Word which created and assumed It to Himself in the one and same moment that Mary gave her consent to the Incarnation on Lady Day. It is this truth which demands the fact that Jesus had no human personality, for that which the Word assumed was not a pre-existing *person* but a nature which had and has no existence apart from the Person who assumed it. The Human nature of Jesus was entirely one with our nature except for two things, the absence of sin and the absence of a human personality, which

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would have made our Lord a human instead of a Divine Person. As for sin, it is not an integral part of human nature, but a disease which has invaded it, something which does not belong to our nature as created by God, nor is a necessity to it as temptation is, which our Lord accepted as He did the other conditions of our nature which had been brought about by the Fall of man.

If we ask, "How could a human nature be perfect without having a human personality?" we are confronted with the fact that in using the term "perfect" of human nature we can only do so in a limited and relative sense. For the perfection of human nature does not consist in possessing *in itself* all that is necessary to its perfection, but rather in the fact that as created by God it is capable of receiving perfection. By itself, although it never actually existed apart from the Word, the Sacred Humanity was imperfect as every created, human thing must be, *inferior to the Father as touching His Manhood* (Athan. Creed) or as Jesus Himself declares, *My Father is greater than I* (John xiv. 28). The true perfection of human nature lies in the fact that it is *capax Dei*, capable of God, who has created it an emptiness which He alone can fill, a desire which He alone can answer. So the Humanity born of Mary is perfect in the sense that It was perfectly capable of being united to the Personality of the Word, that in It was nothing which could hinder God Himself dwelling in and permeating every part

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of It, so that all It was and did was Divine, since every action and word of Jesus was that of the Person of the Word of God who made Him what He was and is, as in us personality makes us what we are, is at the very root of our being. So, too, just as our human personality does not destroy or nullify the integrity of our individual nature but only uses, develops, modifies or enlarges it, the Divine Personality of the Word did not lessen the true humanness of Jesus but made it more perfect. He is Perfect Man precisely because He is Perfect God, and those who would deny His Divinity in order to secure, as they think, the perfection of His Humanity, only succeed in making Him less Man than the Church has ever believed Him to be.

## WEDNESDAY OF THE THIRD WEEK IN LENT

*When He bringeth in the First-Begotten into the world,  
He saith, And let all the Angels of God worship Him*  
(Heb. i. 6).

WE have already adverted to the fact that the theological terms in which the Church has enshrined the facts upon which the Catholic religion rests are not merely necessary as protecting those facts from being misunderstood and misinterpreted, but are necessary to all our worship and devotion. The simplest child, the most ignorant Christian who cannot even read, much less understand the dogmatic definitions of the Church, does in fact rest upon them as much as the profoundest theologian. They form the solid background which enables the faith and prayer of us all, the skeleton, if you will, but the skeleton without which, as history proves, the Faith dissolves into an amorphous mass of unrelated and conflicting opinions deprived of any certitude or power.

This is very apparent with regard to those definitions which are concerned to defend and, so far as is possible, make clear to us what the Incarnation is

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in itself and what are the truths and consequences which it implies. For both our worship of Jesus and all our devotion to Him depend upon and flow from the truth of the fact we have been considering, the fact that the Sacred Humanity has been so united to the Divine Word that Jesus is to be thought of, believed in and worshipped as God. In other words He is always to be treated as One Person to whom the worship which we may alone give to God is due. We must not, as it were, conceive of two Christs, one who is to be adored as Divine and the other who is to be merely respected as human. The truth of the Incarnation is that the Human Nature has been raised to such a union with the Divine that It merits the same worship; as says S. John Damascene, *God the Word having become incarnate, the flesh of Christ is to be adored, not for itself but as united in one Person to the Word of God* (De Fide Orth., c. 111). It is, indeed, nothing but that union of the humanity with the Divinity, by which It becomes the instrumental cause of our salvation, since in and by It God acts directly upon and in us, which justifies our worship of Jesus as God, and which has produced that tremendous and growing devotion to the Sacred Humanity which has been so much a characteristic of the life and practice of Catholics. It alone is the justification for such a prayer as the *Anima Christi* with its *Soul of Christ, sanctify Me, Body of Christ, save Me, Blood of Christ, inebriate Me*, and for the cultus of the Sacred Heart,

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of the Precious Blood, etc., which can only be misunderstood by those who do not see that Jesus is One Person, and that any act of worship addressed to the Sacred Humanity is so addressed not to something apart from the Person of Jesus but to Himself. If in ordinary life I pay an act of worship to the Sovereign, to a Bishop or priest by genuflecting or kissing his hand, I do so, not to the hand, but to the person concerned, and when I salute the Sacred Heart or the Five Wounds, it is not to them in themselves, or as things separated from the Person of Jesus that my worship and prayer is directed, but to Jesus Himself whose Heart and Wounds are as Divine as they are Human since they are the Heart and Wounds of One who is God-Man.

So when I greet Mary as Mother of God I am not foolish enough, nor has any Catholic ever been foolish enough, as so many imagine, to mean that she is the author of the Godhead, which would make her more than God Himself, instead of the creature that she is. But I do mean that the Son she bore is God and was God from the very moment that the Word took flesh in her womb, that she is not the Mother merely of a nature, but of a Person who is God and Man, that when S. Elisabeth saluted her as *Mother of my Lord*, *Whence is this that the Mother of my Lord should come to me?* (Luke i. 43), she said no more and no less than every Catholic says when he recites the *Ave Maria*. *When He bringeth His first-begotten into the world* (Heb. i. 6), then it is, at the

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Incarnation, that even the Angels, pure, immaterial spirits, are bidden to worship One who in Human Flesh is alone worthy to receive the adoration of heaven and earth, since in Him flesh is one with spirit, humanity with Divinity, the creature with the Creator.

## THURSDAY OF THE THIRD WEEK IN LENT

*I am the Way* (John xiv. 6).

OF the many reasons why God became Man there is one which we may well consider after having seen what is meant by that Act of Divine Love and condescension. It is, as say all the great spiritual teachers, that through the contemplation of the Sacred Humanity we might pass to the knowledge and love of and union with the Divinity, or as the Christmas Preface gives thanks to God, *because through the Mystery of the Word made Flesh, a new ray of Thy splendour hath shone upon the eyes of our mind ; so that whilst we recognize God made visible, we may be rapt through Him into the love of the Invisible*, even God Who is the Trinity of whom it is said that He dwelleth *in the light which no man may approach unto ; whom no man hath seen, nor can see* (1 Tim. vi. 16). Yet it is that which man by his nature is incapable of seeing which has been made visible to us in the Person of Jesus, *He that hath seen Me hath seen the Father* (John xiv. 9), not indeed as the blessed see Him in heaven but so far as it is possible for man to see God in the day of his pilgrimage. And this not

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with the vision of the natural eye which only sees Jesus as the carpenter of Nazareth or the great prophet of Galilee, but with that seeing of the eye of the mind illumined by faith which penetrates through the visible Humanity to the Divine Word, is enabled to ascend by Him who is the Way to the Vision of God Himself, in which Vision he is to find the perfection of his whole being. Such a seeing of God face to face must have seemed impossible to man, and was impossible to him, until a *new and living way* into the holiest was designed by God, Who by the Incarnation *consecrated for us* the veil of the Sacred Humanity, and in uniting human nature to Himself gave most evident proof to man of his now being able to be united to God by grace as Jesus is by nature and to behold Him immediately in the glory of heaven. So teaches S. Thomas that, *In order that the entire human race should enjoy the true knowledge of God, God the Father sent His Word into the world, to initiate the whole world into the true knowledge of the Name of God ; and our Saviour has, indeed, begun this work in His disciples, according to the words of S. John, " I have manifested Thy Name unto the men whom Thou gavest Me out of the world " (Op. ii. c. viii).* And in the Summa contra Gentiles, *so that man might have perfect certitude of the truth of the faith, it was fitting that he should be taught by God made Man, so as to receive divine instruction in a manner suitable to his condition. Hence it is said, No man hath seen God at any time ; the Only Begotten Son, who is in the bosom of*

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*the Father, He hath declared Him (John i. 18) : and our Lord Himself says, To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth (John xviii. 37).*

To know Jesus after the flesh, then, is to know Him as the Way by whom we come unto the Father, *No man cometh unto the Father but by Me (John xiv. 6)*, Way which He would not be unless He were the Word of the Father. The Way, too, not the End, save only as He is one with the Father and the Holy Ghost, for it is God the Trinity Who is our End, an End desired by all men, for all desire happiness even when they do not see in what alone such happiness consists as shall fulfil all their desire ; nor can see except in Him Who is the Way by which man alone can approach his End, which is none other than the End of Jesus, even the Beginning in whom *was the Word and the Word was with God and the Word was God*. Therefore He says not only *Come unto Me*, but *Follow Me*, since to reach the End we must not only see Him who is the Way but walk in Him and with Him Who is the Truth and the Life to whom we go.

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*There is He that maketh Himself poor, yet hath great riches (Prov. xiii. 7).*

WE have thought of Jesus as He ever was, the Eternal Word, the Everlasting Son, the Glory of the Father before all ages, trying to gain some idea of the Perfection, the Grandeur, the Beauty of His Person in that magnificent, unbeginning life of the Most Holy Trinity which is the high Majesty of Heaven. We have thought of Him as the Son Incarnate who on Lady Day began to live a new life, a life like ours, lived in our world, under our conditions, a life of which every moment, each act, each word, is deserving of our highest worship, regard and reverence. Some of the thoughts suggested may have seemed difficult partly because they concern that which can only be known by faith, which while it is definite is also obscure, has not the clarity and completeness which reason may attain to, e.g. in the case of mathematical truths, and partly from the inadequacy of human language to express fully even that which we do know. The facts and truths of a Divine revelation concerned

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with the being of God Himself continually elude our full comprehension, the intellect even aided by faith and the Gifts of Understanding and Wisdom can go far, yet only to find the path it treads merging into the Beyond into which it cannot penetrate until that day when the light of Faith is lost in the light of Glory and we see and know God even as we are known. Yet despite this obscurity of faith, there is infinitely more to be known of Jesus and the possibility of knowing more than most of us have ever imagined, we who are so easily content with little more than the merest apprehension of all that He is. Twenty centuries of Christian thought and devotion have lived and grown, not upon a static once-for-all given or acquired knowledge of Jesus but upon a constantly developing and growing one. Doctors, Saints, Theologians, Councils, all have studied, meditated upon, defined and described in ever-increasing fullness the *inexhaustible riches of Christ*, yet have but scratched the surface of that adorable life. All really great things pass the limits of our comprehension, ever contain within themselves something more than we have yet seen and realized. It is only the ignorant, the vain, the shallow who see little or nothing and are content with what they see. The artist never tires of great pictures, never imagines he has exhausted them, knows that all life will be too short so to enter into them as to make something worthy of them, his Masters and models.

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The lover of music never grows weary of listening to the works of the great composers, but ever hears them with a new appreciation and delight, is at once satisfied and left with a longing that the whole might be known to him, knowing that never will it indeed be so. Even the scientist of to-day has escaped from the narrow conception of a closed universe of whose being and laws all is known into a wonderland of mystery which lies beyond his grasp, a world of reality the whole of which, in Jeans' words, he cannot experience or hope fully to understand. But all this does not cause the artist, the musician, the scientist to sit down content, it urges him on to greater endeavours, stimulates that insatiable thirst for knowledge, for truth, which is in every man, even though in so many it is allowed to rust or is stifled by dull, animal-like contentment with that which drugs and corrupts both mind and senses. For this is the fatal power we possess, so to quench the Divine within us that the Divine without us cannot be seen.

We can never in this life know the all or even enough of Jesus, and the little desire we have to know Him will easily be lost unless we are continually seeking to add to our knowledge. *Those who study this mystery (of the Incarnation) with reverence discover more and more of its marvellous secrets* (Sum. Contra Gent. iv. liv). To treat Him as "a thing finished," as One of whom we know all that can or need be known, this is to stultify all our endeavour

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to live the Christian life, which proceeds from Him and only grows in and by Him, as more and more "the thing known is in the knower," Jesus without becoming Jesus within the soul, the very substance of His life, His acts, His words being woven into our very being. For this is the true *imitatio Christi*, the reproduction in the manner of each one's particular vocation, of the life, mind, heart and will of Jesus within us. *In all things you are made rich in Him, in every word, and in all knowledge* (1 Cor. i. 5).

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*But will God indeed dwell upon the earth? behold, the heaven of heavens cannot contain Thee (1 Kings viii. 27).*

NO Christian is concerned to deny that there are difficulties in the Faith which do not admit of a full solution. The fact that it has primarily to do with God and with the facts and truths of the transcendent order of being and reality is sufficient to make us realize that it cannot be wholly comprehended by the natural reason even illumined by faith. Rational as it is, its rationality is that of Supreme Truth, Reason and Wisdom, which though it can never be contrary to any fact or truth which is self-evident or is proved by human reason, yet is and must necessarily be above and beyond our reason, not as contradicting it, but as surpassing the range of its powers. To demand that the whole of God should be comprehensible to man is to ignore the fact that what is so comprehensible by the mind is less than the mind which completely embraces it, and, further, to forget that our mind cannot even comprehend the whole of the things of the natural order.

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The truths of the Faith are rightly called Mysteries since they consist of Divine facts which God has revealed so far as is possible for us to know them and as sufficiently as is necessary to their purpose. Of these facts and truths we can see but a part, the whole lies beyond, and this half-hidden nature of the revelation made by God not only leaves us in a sort of twilight in which things are seen but indistinctly, as in a metallic, burnished mirror, as says S. Paul, but also leaves us at times face to face with apparently contradictory truths which cannot be fully reconciled. There ever remains a gap which will not, and indeed cannot, be filled up from our side, although we can do much to see that the contradiction is only apparent, not real, due not to the truths themselves but to the impossibility of our seeing more than a part of the truths.

Such a case arises in the doctrine of the Incarnation when we are moved to ask, How could God, Who is Infinite become finite, the immensity of the Divine whom *the heaven and the heaven of heavens cannot contain* (2 Chron. ii. 6), be found within the narrow, earthbound limits of Mary's Child? The Uncreated God in a created nature? The question cannot be fully answered, though there is a full answer in God who did this very thing, but enough can be said to show that the thing done is neither irrational nor absurd.

First, as S. Thomas points out, *although corporeal things are said to be in anything as in that which contains*

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*them, nevertheless spiritual things contain those things in which they are ; as the soul contains the body. Hence also God is in things as containing them ; although by a certain similitude to corporeal things, it is said that all things are in God* (Sum. Theol. i. viii, Resp. 2). It is true that he is not speaking of the Incarnation but of the general immanence or existence of God in the world by His Essence, Presence and Power, not as a part of things created or as confined in or limited by them, but as creating and holding all in being, as it is said, *In God we live and move and have our being* (Acts xvii. 28). But we have here a universal principle which throws light on the particular case of the Incarnation, for just as no created thing can be said to contain or limit God, so the Sacred Humanity, which is a created thing, does not do so any more than our body contains the soul. In uniting Himself by a special mode of existence to our nature God does not become less than He was nor, indeed, suffer any change, all the change is in the nature assumed by the Word, not in the Word who takes up, not is taken by the human nature. The Incarnation does not add something to God, it is God who adds something to man ; it does not impoverish God, it does enrich man. He who contains all things here contains in a unique way that holy thing of a created human nature which was Mary's gift to God.

*As the reasonable soul and flesh is one man : so God and man are one Christ.* The analogy would mean

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more to us and would illustrate the point we are considering if we did not so persistently think of the soul as in the body, as in a place, confined, limited, shut up. For the soul is immaterial and immortal, the living principle of our whole being, not contained by but containing and keeping body in being. In such wise did the immaterial Word, Infinite and Eternal God, enwrap the frailty which we are without loss to Himself in whom no limits are.

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*God is Love* (1 John iv. 8).

ALL human language, analogies and illustrations are inadequate to express the fulness of Divine mysteries, they are true only as far as it is possible for them to go, never do they reach the end so as to contain and comprehend it. We *walk by faith not by sight* (2 Cor. v. 7), and by walking we shall come to that life wherein we shall see God face to face and *know even as we are known* (1 Cor. xiii. 12). God, we say, has revealed Himself to us as far as is possible to our condition and our need, and one of the laws of our condition is that all our knowledge comes through our senses and that we are compelled to think of spiritual things in terms of material things. This does not matter so long as we recognize that our thinking is so conditioned and limited, and so incapable of compassing the whole of that which God makes known to us. We shall often have to hold, without being able completely to harmonize, two or more truths of the Faith, but this does not mean that such truths are like the straight lines of mathematics which never meet, for all truths do finally meet and coalesce in

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God who is Supreme and all-embracing Truth in Himself.

The most revealing and satisfying revelation of God, that which tells us most of His interior life and of His relation to and regard of all that is outside that life, i.e. all creation, is that *God is Love*. This truth, which demands the doctrine of the Holy Trinity, since if *God is Love*, not merely is loving but Love Itself in His very Being and Nature, He must always have been so, so that before creation there must have been Lover and Beloved and the Love which made Them one, also helps us towards the understanding of the problem we thought of yesterday. For perfect, eternal, infinite love can pour itself upon the creature without in any sense being exhausted or limited by doing so. This is indeed true of human love, it does not become less because it is freely and entirely bestowed upon another, rather, in us, love is increased in the degree that it is so poured out. This is, of course, not so with God, whose love cannot be increased any more that it can be diminished by any bestowal of itself. If then we see the Incarnation and the Passion as the greatest manifestation of Divine and Infinite Love, the problem is immensely lightened. For all the Love of God is in His Well-beloved Son Jesus, His Word who takes up our human nature and fills it with His love, without for one moment lessening or limiting it in any way. Nay, there is a sense in which, although God's love does not become

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greater by the Incarnation, it is more widely diffused, for it is not confined to the Sacred Humanity but poured into It that It may be poured through It upon the children of men. The Divine Love which was made Man, for us men and for our salvation, *is poured forth into our hearts by the Holy Ghost which is given to us* (Rom. v. 5), the Spirit of the Son, in whom is the Love of the Father whom *God hath sent forth into our hearts* (Gal. iv. 6) enabling us to call Him *Father*, according to our Lord's own word. *I have declared unto them Thy Name* (i.e. Thy Person) *and will declare it : that the love wherewith Thou hast loved Me may be in them and I in them* (John xvii. 26).

All our thought about Jesus and His mysteries will be greatly clarified and illumined when we come to realize our need of not being bound within the material images and analogies we are compelled to use. Size, bulk, dimension, extension, movement as from place to place, limitation, change, none of these things is in the Word who is God, nor become part of Him by His Incarnation. His greatness is not of, nor as, any material greatness, but of Infinite Spirit : His coming down from heaven does not mean that He leaves one place for another ; His becoming Man that He ceases to be God ; His appearance in our flesh any change in Him who assumes that flesh. *Who being in the form of God, as the Apostle saith, thought it not robbery to be equal with God ; for how could that be robbery, which was*

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*His nature, not by usurpation but by begetting? but emptied Himself, taking the form of a servant; not losing that, but only taking this: in such way emptying Himself, that He appeared less here than He remained with the Father: for in truth the form of a servant was taken, not the form of God forsaken: this assumed, not that consumed (S. Aug. Hom. lxxviii. in Joan.).*

*Mirabile mysterium*, as sings the Church at Lauds on the Feast of the Circumcision, *Wonderful mystery this day revealed: the two natures united in a new way: God is made Man: remaining what He was, assuming what He was not, without suffering any confusion or division.* Mystery beyond our comprehension but not our faith, the faith with which both humble shepherds and wise men came to Bethlehem and seeing the young child with Mary His mother, fell down and worshipped Him (Matt. ii. 11).

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*Unto you is born a Saviour which is Christ the Lord*  
(Luke ii. 11).

WE shall not wonder at the immense care the Church has taken to define the doctrine of the Incarnation in the clearest possible terms when we realize that the Word was made Flesh not merely to be a Moral Teacher or a great Example to men, though He is both, but to save that human nature, which He had created, and to do so by uniting it to Himself. For not exhortation or example was our need but life, deliverance, health, power to attain the end of our creation. Life, since we were dead in trespasses and sins (Eph. ii. 1), incapable of movement toward God by the loss of supernatural grace which alone could raise our nature above itself. So the Life came, Life of God and Life of men declaring, *I am come that they might have life, and that they might have it more abundantly* (John x. 10), Life by which we are saved from the death of sin, *We are saved by His life* (Rom. v. 10). Deliverance from the servitude of sin, *for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death*

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(Rom. viii. 2) and *where the Spirit of the Lord is, there is liberty* (2 Cor. iii. 17), *the freedom wherewith Christ hath made us free* (Gal. v. 1), for, *if the Son shall make you free, ye shall be free indeed* (John viii. 36). Health of our whole nature, which salvation is, not merely the saving of the soul but of the whole being, body and soul, which the Divine Physician came to heal, *He hath sent Me to heal the brokenhearted* (Luke iv. 18), *for they that be whole need not a physician, but they that are sick* (Mark ii. 17); of whom it is said, *Himself took our infirmities and bare our sicknesses* (Matt. viii. 17), *and with His stripes we were healed* (Isa. liii. 5), the Sacred Wounds of our Divine Redeemer from which flowed the Precious Blood whose streams of living water *make glad the city of God* (Ps. xlv. 4); that city of our nature once desolate and forsaken but now called in Christ, *Sought out, a city not forsaken* (Isa. lxii. 12) whose walls are called *Salvation, and its gates, Praise* (ibid. lx. 18). And Power, for *as many as received Him to them gave He power to become the sons of God, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God*; of the Word who was with God, and was God, the Word who *was made Flesh and dwelt among us* (John i. 12-14) that He might dwell in us, *Christ in you, the hope of glory* (Col. i. 27).

No merely human being could be to us what the whole of the New Testament declares Jesus Christ to be, no merely human Christ could have been imagined except by those who did not see the mean-

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ing and the end of their own being, who ignorant of their real need desired no more than some teacher of earth could give. It is because Jesus is more than Man that His Sacred Humanity is the instrumental cause of our salvation, the created thing which God chooses to be the living point of contact between Himself, Uncreated Spirit, and man the created being of soul and body. It is only, as we have seen, the truth that in the Sacred Humanity *there dwelleth all the fulness of God, as in a body* (Col. ii. 9) which justifies such an invocation as *Body of Christ, save me*, or the words used in giving Holy Communion, *The Body of our Lord Jesus Christ preserve thy body and soul unto everlasting life*.

Only this truth makes it possible for the Apostle to speak of Jesus as *the one Mediator between God and men* (1 Tim. ii. 5), who precisely because of what He is, God and Man, God using Man as the instrument of His Divinity, in the expression consecrated by all Catholic theologians, is the *Mediator of the new covenant* (Heb. xii. 24) *who hath made both one and hath broken down the middle wall of partition ; having abolished in His flesh the enmity, for to make in Himself of two one new man, so making peace ; and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby, so that through Him we both have access by one Spirit unto the Father* (Eph. ii. 14-18). The two mentioned here are Jew and Gentile, but the particular point of emphasis is that what God has done in making both at one, sharers

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of the new covenant, He has done *in His flesh, in one body*, in that Sacred Humanity which He took and permeated with His own Divine life that all Its acts might be made Divine for the salvation and sanctification of men. For just as our bodies act by the soul which is the principle of all human activity, and we say with equal truth "I did this" or "My hand or foot did this," so whatever is done by the Body of Christ is done by Christ Himself who is God the Word. *As in man, the body is moved by the soul, and the sensitive appetite by the rational, so in our Lord Jesus Christ the human nature was moved and governed by the divine nature* (Sum. Theol. III. xix. 1), and, *Because the true humanity of Christ is the instrument of divinity, it follows that all the actions and sufferings of Christ operate instrumentally in virtue of the divinity, to the salvation of man. For though the passion of Christ is accomplished in the body, yet it has spiritual power from its union with the Divinity: and therefore it is an efficient cause of salvation by means of a spiritual contact, that is to say, by faith and by the sacrament of faith* (Sum. Theol. III. xlviii. 6).

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*Of His fulness have all we received, and grace for grace*  
(John i. 16).

THE use of the term "instrument" as applied to the Sacred Humanity reminds us again not only of the inadequacy but also of the dangers which beset all our translation of Divine things into human speech. "Instrument" conveys to our mind "material," and so far no harm is done, for the body of Christ was as material as is ours. But it also conveys the idea of something which possesses no power of action itself, something entirely passive in the hand and at the will of another. And that the body of Christ emphatically is not. The human nature of Jesus was, and is, a true, full human nature having the full and unrestricted use of all its human faculties, both of soul and body; in no single way did its union with the Divinity hinder or stultify any faculty or operation proper to man. The doctrine of the integrity of the human nature of our Lord is as much demanded by the teaching of the Holy Scripture and by man's need, as is that of the integrity of His Divine nature. It

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is in this fact of the perfection in its own mode of each nature that we shall see the reason why sanctifying grace was as necessary to the soul of Jesus as it is to ours, and further, how it required from Him a moral response and co-operation as it does from us. *Christ is truly God by His Person and divine nature*, says S. Thomas. *But since the unity of the two natures in one Person does not destroy the distinction of the natures, it follows that the soul of Christ is not divine through its essence. Therefore it is necessary that it should be made divine by participation, that is, by grace* (Sum. Theol. III. vii. 1). As is the case with all the careful statements, definitions and explanations which Catholic doctrine gives us, this is no mere theological subtilty, of no practical value. On the contrary it tells us that the human soul of Jesus was not made divine by its direct contact with the Word, but in the same way that ours is, that is, by sanctifying grace. The two natures, distinct one from the other, were brought into closest union by the Divine Act of the Word taking human nature, but this union did not make the human soul of Jesus Divine, it was grace which did this as it is grace by which, as the Apostle says, *we are saved* (Eph. ii. 5), *the grace of God that bringeth salvation* (Titus ii. 11).

*The Word was made Flesh and dwelt among us, and we beheld His glory, the glory as of the Only-Begotten of the Father, full of grace and truth* (John i. 14). Thus we are not to think of the Divinity as swallowing up or overpowering the Humanity, leaving It but a

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passive, volitionless instrument, for, *the Humanity of Christ is not an inanimate instrument in the hands of the Divinity which is acted upon without any power of acting itself, but as a living and rational instrument which acts of itself as well as is acted upon.* Habitual grace is then necessary to perfect the human act (Sum. Theol. iii. vii. 1). This carries with it three truths, first : that all our Lord's acts, choices, resistances to temptation, endurances, prayer, were really humanly willed acts carried out by the aid of grace, not by a Divine power which we have not but by that which enables us to act aright. Second, that all grace comes to us through the Sacred Humanity, as S. John says, *Of His fulness have we all received, and grace for grace, for grace and truth came by Jesus Christ* (John i. 16, 17), and S. Paul, *If through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one Man, Jesus Christ, hath abounded unto many* (Rom. v. 15), and, *I thank my God always on your behalf for the grace of God given you by Jesus Christ* (1 Cor. i. 4). Grace is the Divine Life communicated to us through the Sacred Humanity in which *it pleased the Father should all fulness dwell* (Col. i. 19) so that in our Lord's words, *as the living Father hath sent Me, and I live by the Father, so he that eateth Me, even He shall live by Me* (John vi. 57). Baptized into Christ, living *in Christ*, that favourite and constantly reiterated phrase of S. Paul which contains the whole fact and meaning of the Christian life, we share in the grace of Christ, by which our nature is

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elevated to a supernatural state, given a supernatural power. *By the grace of God I am what I am* (1 Cor. xv. 10), *I can do all things through Christ* (Phil. iv. 13), who has said, *My grace is sufficient for thee* (2 Cor. xii. 9).

Third, as grace perfected and elevated the human nature of Jesus to become the instrumental cause of our salvation and this as inspiring an active, willed response of that nature to all the designs of God and the needs of men, so grace perfects our nature, raises it to be an instrument for the carrying on of the life and work of Jesus in the world. It is the whole of our nature which needs salvation, the whole of which is to be sanctified by grace, our bodies no less than our souls. And we are saved and sanctified not for ourselves alone but that through us truth and grace may come to men. Lowly as our nature is, it is infinitely great in that it is capable of being *filled with all the fulness of God* (Eph. iii. 19) and this, that as the grace of Christ our Head flows down upon each member of His Mystical Body, so through each member it may be diffused to others.

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*Jesus increased in wisdom and stature, and in favour with God and man (Luke ii. 52).*

THE more we learn of *the unsearchable riches of Christ* (Eph. iii. 8), the more clearly we shall see how true it is that to have a knowledge of His Person, of what He is in Himself, is sufficient to teach us what the Christian life is in itself. For just as the words and works of Jesus derive all their value from His being what He is, so our words and actions as Christians derive from the Life of Jesus in us; as the Apostle says, *I live; yet not I but Christ liveth in me: and the life which I now live in the flesh I live in the faith of the Son of God, who loved me and gave Himself for me* (Gal. ii. 20). What matter there is in these words for our meditation! I live, yet not the old, selfish, proud Pharasaic, egoistical "I," but Christ liveth in me by grace, the power, the vitality, the humility, the love, all that Jesus is, and this not by supplanting my nature or its conditions, for I still am this very human person living in the flesh, but by making me His own, by so taking pos-

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session of that which belongs to Him by right, not by force, but by the sweet compulsion of love, that I am another Christ, *alter Christus*, by faith which enables this spiritual indwelling, faith in the Son of God who makes me a son of God by grace as He is Son of God by nature, who loved me and caused love in me, and gave Himself—oh ! wondrous miracle of love !—for me, the sinner, the outcast, the debtor who had nought wherewith to pay ; the slave, bound by chains of my own evil devising ; the prodigal, wandering in the far country of the darkness of sin and death ; and more, gave Himself, nay, daily gives Himself the Living Bread in the Blessed Eucharist that so “ the guilty slave may eat the Body of his God ” and eating live in Him.

We can never enter enough into the depths of meaning in the words of Holy Scripture which speak to us of Jesus, or of such words as, *Who for us men and our salvation, came down from heaven . . . and was made Man*. The Humanity of Jesus must be very dear to us since it is that in which the Eternal Word came to save and sanctify us, that finite, created nature into which all grace was poured and through which it comes to us. *Full of grace*, says S. John, and yet because our Lord's human nature was a finite one It could only receive grace according to its finite capacity. He had, from the first moment of His conception, all the fulness of grace which it was possible for Him to have as

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Man united to God, as the Mediator between God and man through whom all grace was to flow to men. Yet since His human nature was a finite one we cannot say that He had grace to an infinite degree, using the term "infinite" in an exact sense. We can say that it is inexhaustible, that He has all the grace which makes Him *Comprehensor*, possessor of the glory of the Beatific Vision, having in all fulness not only as we have by grace the seed and the promise of glory, but the fulness of glory itself, *glory of the Only-Begotten Son of the Father*. Inexhaustible, too, since in Him

*There is grace enough for thousands  
Of new worlds as great as this.*

The measure of Christ's grace is such as to correspond adequately with the dignity of His Person and the needs of the whole human race.

If full, then, how can it be said that Jesus *increased in wisdom and stature and in favour (gratia) with God and man?* (Luke ii. 52). If we take grace here to mean "favour" there is little difficulty, if to mean grace in the technical sense of the word as we have been using it, then the grace of the human soul of Jesus increased not by addition but by the continuous development of that fulness of grace which He had from the beginning and which came into action as required

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by the growth of His human life and its necessities. We know that *it behoved Him to be made in all things like unto His brethren* (Heb. ii. 17); we know also from His own words that *the Father giveth not the Spirit by measure unto Him* (John iii. 34), and that His likeness to us did not make Him altogether like to us, for in Him was no sin to hinder either the bestowing of the fulness of grace or the fullest use of that grace. In Him the union with God by grace was as perfect as the union by nature, but in us who only have the first it is never perfect, not because it is not fully bestowed but because we hinder its full action. Our grace is, as was His, adequate to our nature, *unto every one of us is given grace according to the measure of the gift of Christ* (Eph. iv. 7); it is sufficient, *My grace is sufficient for thee* (2 Cor. xii. 9), but our correspondence is not always full and sufficient as was our Lord's. Further, at every point of His life Jesus knew the Father with the knowledge that only the Only-Begotten Son could have, *No man knoweth the Father save the Son and he to whom the Son will reveal Him* (Luke x. 22), knew also the completeness of His union with the Father, *I and My Father are One* (John x. 29) both by nature and grace. But a great part of our failure comes from the fact that we do not always remember that we are the children of God nor the greatness of the grace we have and do receive. We are more conscious of our frailty than

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of the strength which God supplies through His Eternal Son, so too often trust to ourselves or to creatures instead of to the grace of Christ who dwelleth in us.

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*A Woman clothed with the Sun* (Apoc. xii. 1).

THE Catholic doctrine of the Incarnation with its insistence on the reality of the two Natures in the One Person of Jesus Christ cannot omit the consideration of the part played by Mary, much less so minimize it as to treat her as on a level with any other woman. The question often addressed to Catholics, What is Mary more than any other woman? reveals, indeed, not merely a contempt for the choice which God made of her and the holy thing which was born of her, conscious or unconscious as it may be, but something of that contempt for all women and for human nature, which comes from the East and is completely alien to the Catholic mind. In part an irrational prejudice, rooted in ignorance and misunderstanding, it is also a legacy of that Manichean error which treats the body as an evil thing in itself, and which has persisted all through the ages down to the days of Puritanism, largely affected by it. To fail in giving our Lady that place in our thought and devotion which God gave to her in choosing her

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to be the Mother of His Son with all that such a choice involved, is to fail in our understanding not only of her but of Jesus. The history of the past four hundred years is sufficient proof of that statement; it is common knowledge that where Mary is ignored, sooner or later the truth of the Incarnation is forgotten or denied. It is untrue to say that the Church puts Mary in the place of Jesus, but it is true to say that the modernist critic puts Jesus in the place of Mary. For he makes our Lord only the full flower of the evolution of our race, the highest peak of human achievement, when in truth He is more than all this, and in so doing lowers Him from the place the Church has always seen that He occupies to that which she has ascribed to Mary, the creature chosen and blessed by God, she who is indeed, in Wordsworth's lines,

*Our tainted nature's solitary boast,*

the one creature who has all-perfectly corresponded to the grace bestowed upon her.

The more we see *who* Jesus is, the more our regard and love and devotion to Mary must grow, for it was she who gave Him that body of His Sacred Humanity which is the instrumental cause of our salvation. That body was all of her, a creaturely, finite, dependent thing born of her, dependent upon her, loved by her, cared for by her, and, let us never forget, freely given by her

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to the Passion for us men and for our salvation. There is no incongruity or infringement upon the Divine Love which *so loved the world that He gave His Only-Begotten Son* (John iii. 16) in an equal recognition and gratitude for the equally plain fact that Mary so loved God and so loved all the designs of Jesus that she gave her Only-Begotten Son for the world's redemption. Her acceptance of the Incarnation was an acceptance of the Passion and of her share in the Passion which began in the moment that she surrendered her whole being to the Divine Will, *Behold the handmaid of the Lord, be it unto Me according to thy word* (Luke i. 38). The sword which was to *pierce her heart* (ibid. ii. 35) on Calvary was that Son who *came not to bring peace but the sword* (Matt. x. 24), the *Word of God, living and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit* (Heb. iv. 12).

Mother of God, because the Child she bore was the Word who was God, because though the two Natures are distinct, one Divine, the other human, one eternal, the other born in time, one Uncreated the other created; one *of one substance* (essence, nature, life) *with the Father*, the other altogether of the substance of His Mother; yet there is but one Person, Person of the Incarnate Word, Son of God and Son of Mary.

Mother of the one Christ, Mother of divine Grace, since her Jesus was full of grace and filled

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her with grace, Mother most pure, by that Divine act by which God preserved her from the taint of original sin in virtue of the merits of her Son, preventing in her what He forgives in us ; Mother of the Creator, since Mother of Him by whom and for whom all things were made ; Mother of the Saviour, giving Him that Body in which He died and rose again for our salvation ; and Mother too of all God's children whom Jesus *is not ashamed to call His brethren*, to whom He gave His Mother upon the Cross, *Woman, behold thy son ; son, behold thy mother* (John xix. 26). How otherwise ? when we are made sons of God by adoption, are admitted into the Holy Family, made members of Christ, *members of His body, of His flesh, and of His bones* (Eph. v. 30), are *in Christ* known, seen, loved, predestinated, *accepted in the Beloved* (ibid. i. 6), even in the Son of Mary of whom the Eternal Father has said, *This is My beloved Son* (Mark ix. 7).

Nothing so much as a failure to appreciate the Person of our Lord and the reality of His Life in us could account for the common coldness and lack of devotion to Mary. For she is truly all and more than we have said, she is the Mediatrix of all graces since by her Jesus is given unto us, *God having willed*, as says S. Bernard, *to give us all by the hands of Mary* (Sermon iii for the Vigil of the Nativity), in which words he is but echoing those of the Fathers, as S. John Damascene, who calls her *the distributor of good things, and the dis-*

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*penser of the riches of heaven* (Hom. i in Dormit. B.V.M.) or S. Cyril of Alexandria, who says that through Mary *every faithful soul is saved* (Hom. xi. in Sanctam Mariam Deiparam).

No Catholic needs to be reminded that Jesus is the One Mediator between God and man, no one can so fully hold that truth except him who believes that Jesus is God and Man. But every Catholic knows too that not only had Mary a unique share in the Mediatorial office of her Son, unique because she was His Mother, but that every Christian has a share in it, is, in a sense, a mediator both to and for men. More, every Catholic knows that *God is not the God of the dead but of the living* (Luke xx. 38) and that not only all the act of God on our behalf is living as much in the present as in the past, but all the actors. He adores no dead and gone, but the living present Christ, begs the intercession of no dead and gone woman but of the living Mother of God, seeks for truth and grace not from a far-off past but from the living Jesus through the living Mary, through her by whom He came to earth and ever lives, and operates in the midst of His brethren as from that moment when the first members of the Mystical Body of Christ *continued with one accord in prayer and supplication with the women, and Mary the Mother of Jesus and with His brethren* (Acts i. 14).

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*Christ, in whom are hid all the treasures of wisdom and knowledge (Col. ii. 3).*

THE Church demands, not only that we should believe, but that we should "believe rightly" the Incarnation of our Lord Jesus Christ. We need to remind ourselves that it is not sufficient to think about right things but to think rightly of them. The higher, the more important a thing is the more necessary is it for us to think rightly of it, since truth in the mind consists of the mind's correspondence with the reality outside of it, and also wrong thinking about right things is more dangerous than merely thinking about wrong things. The whole of our religious thought and consequent practice depends upon our mental attitude to Jesus Christ; where that goes wrong it affects all our worship, life and practice. This comes out very clearly in the common error which assumes that because our Lord is truly Man He is like other men so that from what we know of human psychology so far as we can study it in men, we can arrive at a trustworthy judgment of

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the interior life and psychology of Jesus. But the truth is that although He was Man in every sense of the term and so far as was necessary to the end for which He became Man, He was not, in many respects, like us. He was not merely Man, but "Perfect Man," man not in his present, fallen state, though He accepted the external conditions of that state, but Man as God created him in the beginning. Our knowledge, then, of ourselves and of other men is insufficient, is too limited to be applied to Jesus Christ, since in Him we are not dealing with a human *person*, but a Divine Person; not with a human nature, despoiled and warped by sin but with a perfect, sinless nature; not with the psychology of a human being but with that of God-Man. Our measures are too small for the task; the little we can see of that interior life of Jesus, little, that is, in relation to the whole, is given to our seeing, not discovered by the use of a psychology of man as he is.

We cannot, then, say that because our Lord was Man, He had no more than the knowledge possible to man, even if we generously make this as wide as is conceivable. It is, indeed, quite plain from the New Testament that the knowledge possessed by Jesus was not merely a knowledge gained experimentally from human sources, it was a Divine knowledge which He possessed as the Word of God. In Him *are hid all the treasures of wisdom and knowledge* (Col. ii. 3), since in Him

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*dwelleth all the fulness of the Godhead as in a body* (ibid. v. 9). If to the Baptist could be communicated that supernatural knowledge which could cry out, *Behold the Lamb of God* (John i. 29), and to S. Peter that which enabled him to confess, *Thou art the Christ, the Son of the Living God*, of which our Lord said, *Flesh and blood hath not revealed it unto thee, but My Father which is in heaven* (Matt. xv. 16, 17), without in any way inhibiting their human nature, how much easier is it to see that Jesus could be possessed of all knowledge, being the Word Himself of the Father, without this in any way affecting the human nature which He had assumed! His knowledge is not simply the highest possible degree of human knowledge, it is that and more; it differs in *kind* from ours as His relation to the Father, His Sonship by nature, is different not in degree but in kind from ours which is not of nature but of grace, not of right but of gift. He alone knows the Father (John x. 15; viii. 55), knows His relation to the Father (ibid. x. 29), knows Who He is (ibid. x. 56; xi. 37; xiv. 8, 9), alone can declare the Father since *He is in the bosom of the Father* (ibid. i. 18; cf. iii. 13), reveals, not what He has learnt in human ways, but *what He hath seen and heard . . . for He whom God hath sent speaketh the words of God* (ibid. iii. 32-4). More, He *knew what is in man* (ibid. ii. 24, 25) with a completeness that enables Him to be the Judge of all men (ibid. v. 22, 27),

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whereas to us He says *Judge* not, since our knowledge is always insufficient, we are incapable of seeing men as He saw them, *the Word of God Who is living and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight: but all things are naked and open unto Him with whom we have to do* (Heb. iv. 12, 13).

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*Christ, the Wisdom of God* (1 Cor. i. 24).

THREE main causes contribute to the modern difficulty which is felt about the extent of our Lord's knowledge. (1) The stating of the problem in terms of consciousness as if this was equivalent to knowledge. (2) The failure to recognize and to differentiate between various kinds of knowledge. (3) Forgetfulness of the fact that the same knowledge may be acquired in more than one way. There is, further, a wide misunderstanding of what personality is and what constituted the Personality of our Lord, together with the assumption already referred to that because our Lord was man He can be understood and defined in the terms and limits of a purely human psychology. And, behind all this, there is the fear of making Him so unlike ourselves that His life fails to be of real inspiration and example to us.

Knowledge and Consciousness are not identical. Knowledge is a permanent thing within me, something of that which is known having become part of my very being. Consciousness is intermittent

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and partial; I am not continually conscious of all that I know, nor can I be, at any moment, conscious of more than a part of that which I know. Only of God can it be said that He knows all, knows that He knows all, and is conscious of all in one glance, that in Him knowledge and consciousness are one. So since Jesus is One Divine Person He not only knows all but is conscious of the fact. Further, there are four different kinds of knowledge to be considered in thinking of this problem, His infinite knowledge which He possessed as the Word of God, His knowledge as *comprehensor* of the Beatific Vision, an infused knowledge which He had and which the Angels and Blessed have in degree, His experimental knowledge which He gained by the full exercise of His human mind, and which grew during His earthly life as ours does, save that in Him there was nothing of that dullness, slowness and, often, incapacity which is the result of sin.

Jesus is the *Wisdom of God* made Man (1 Cor. i. 24) who *hath abounded toward us in all wisdom and prudence* (Eph. i. 8). How shall this be if in becoming Man He becomes ignorant of Who He is? How make known to us that essential relationship He bears to the Father which is the source and model of our sonship by grace if He does not know it? How be the Life which is Light, if the Light He is, if it not merely inhabits but is obscured in Him by the human nature He bears? How convey

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Supreme Truth, if only partially, in a higher degree than other men, aware of it? How save men save with a Divine salvation, as one who possesses and knows that He possesses all that man needs? Among men it is the man who knows, who has certitude of knowledge, who can accomplish most, not the semi-educated, the uncertain, the man who thinks that he knows. Nor is man less man when he possesses a knowledge of himself,—on the contrary, the greater his self-knowledge the more of a man he is. It is not necessary that he should always be directly conscious of his knowledge or still less, displaying it, but that he should not know who and what he is and what he has to do is subversive of any real life or true activity.

The Eternal Wisdom dwelt in our human nature, but He could not be limited or circumscribed by it in such a way as to become less than He was, for the Sacred Humanity does not contain but is contained by the Person of the Word in something of the way that the body does not contain but is contained by the soul. He does not merely teach Truth, He *is* Truth; bestows not merely what He has but what He is, *Christ the wisdom and the Power of God* (1 Cor. i. 24). The Beatific Vision, His from all eternity, is still His as He lies in Mary's lap or hangs upon the Cross, it belongs to Him by right, He who is the glory of the Father, He is established in that One End to which He comes to guide us. Came in human

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form so that He who knew the Way and the End might lead us by the human way to the Divine End, might Himself possess humanly, as Man aided by grace, and possessing give to us, all that He ever possessed as God. For the end of the Incarnation is our union with God.

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*The Lord knoweth all that may be known* (Ecclus. xlii. 18).

THE more we think of our Lord as One Person the more easily we shall arrive at that knowledge of Him which, since it is life, enables us to grow up unto Him, to put on His Mind, to have His Heart, to be immersed in His Will. For true as it is that the Two Natures are distinct, that neither is absorbed or lost in the other, that Divine and Human operate each according to their own characteristic laws, yet that which binds them inseparably together is Personality, the Personality of God the Word. To such a unity of being, though it is the ground of our being, we only arrive by degrees ; a unity which is most clearly seen in the Saints in whom human personality has become so taken up by our Lord that they may say more truly than others, *I live, yet not I, but Christ liveth in me* (Gal. ii. 20).

As the Word, then, our Lord ever possessed Divine Knowledge. He knew who He was and whence He came, nor was that knowledge hampered by, much less laid aside by the fact of the Incarna-

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tion. But this does not mean that He had no other forms of knowledge ; on the contrary it gives Him a greater capacity, if we may use the term, for every kind of knowledge. It is true of ourselves that the more knowledge we possess the wider are the possibilities and the capacity of both receiving and acquiring more knowledge. The wider the gaze the more I can take in, comprehend, make my own. Thus our Lord's human soul was a vast capacity for knowledge not hindered, as in us, by sin and its consequences. He possessed that infused knowledge which God gives to created beings according to their capacity, both natural and supernatural, a knowledge of things in themselves which the Angels possess and which is given to men upon earth in the degree that they are capable of it. Beyond this our Lord had a human knowledge acquired by the use of His senses and intellect such as all men are more or less capable of acquiring. In men this capacity is limited not only by the fact that they are human but by a number of other causes, some natural and some the result of sin. But only purely human and natural conditions limit our Lord's acquiring of knowledge. Beyond all others was it noted that He *increased in wisdom and stature, and in favour with God and man* (Luke ii. 52). Knowing in Himself who He was and what He had come to do, *Wist ye not that I must be about My Father's business?* (ibid. v. 49), He yet submits Himself to all the limitations imposed upon Himself in

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becoming Man, and *went down with them and came to Nazareth and was subject unto them* (ibid. v. 51), words of little meaning if they imply no more than that as an ordinary child He behaved as a child should. No—it is the fact that it was the Word who was with God, and who was God, who did this that makes it worthy of wonder, admiration and praise. Jesus, then, as He grew in body like other men, grew also in mind, learnt in a human way from Mary and Joseph, at the village school, by all the gradually increasing opportunities which lay in His way. Nor, as we have partly seen, does the fact of His Divine Knowledge hinder this acquirement of human knowledge in a human way. It is possible for us to gain a knowledge of the same thing by different means. I may, for instance, have a knowledge of Italian art which is derived from reading. Or I may have it from studying pictures in the great art galleries of Europe. Added to both I may gain a further knowledge, immensely aided by the above, by studying and practising the technique of painting myself. No one of these kinds of knowledge is the same although each relates to the same thing, each aids the other. We must remember, of course, that like all analogies and illustrations, this has its limitations. We do not say that our Lord's possession of knowledge can be adequately explained in this way, only that this shows us the possibility of the existence of various ways of gaining knowledge of the same object. And we may

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add the fact that there have been men and women of genius in every department of knowledge, those who from childhood have possessed what we may call an infused knowledge of a particular art—Beethoven, for instance, who yet also learnt in the ordinary way although unhindered by the ignorance common to others.

Last, we may recall the fact that, as we have pointed out, knowledge may exist without direct consciousness of it at any particular moment. And, further, that we may, for one reason or another, deliberately ignore or refuse to use some knowledge that we possess. So there would seem to be times when our Lord did not will to advert to or use the knowledge He possessed. He became Man for certain definite purposes and all His knowledge, as His power, was used for those purposes alone. It is no sign of ignorance or weakness when a man sometimes, as we say, "closes one eye" to what is going on, or deliberately does not use knowledge which he possesses; rather, it is a sign of a true wisdom, and of an understanding of final ends beyond the compass of lesser men.

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*Not as I will, but as Thou wilt* (Matt. xxvi. 39).

IT is no exaggeration to say that had we nothing but the fact of the Incarnation itself to go upon we should still be able to see and live the whole of the Christian Life. For all the acts and words of Jesus Himself are the expression and manifestation of the Person He is and in whom is all the fact and meaning of Christian life and practice. As an Oratorian writer has said, *All the secret of the spiritual life is contained in the mysterious words, The Word was made Flesh.* Something of this truth we have seen already; it is intensified when we consider that our Lord had two wills, a divine will which belongs to Him as the Eternal Word who suffered no change or diminution in becoming Man, and a human will which was a faculty of that human nature born of Mary. The whole of the Gospel record shows us One who possesses all the characteristics of a perfect human nature, a will free and capable of choice after a human manner, of acting humanly, just as He possessed a human intellect by which He thought humanly. This is plain from such a mystery as

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the Agony in the Garden, and from such words as, *I lay down My life, that I may take it again. No one taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again* (John x. 18).

To deny to our Lord the possession of a human will would be to deprive Him of just that element and possibility of free choice which makes His acts of supreme value. Thus we are saved from regarding the Passion either as an act arbitrarily imposed upon an unwilling or passive Son by the Father, or as a result of a combination of blind forces which it was impossible for Him to escape from, both of which ideas are common in our day. For that which gives value to the whole of His life and Passion is precisely the fact that He freely chose to do the Father's will. Not His death, but His willingness to die, as says S. Anselm, made that death what it was to God and to man.

Yet, whilst we assert the freedom of our Lord's human will, it was not, any more than ours is, absolutely free and independent, since it was part of a created nature which can only exist in dependence upon God. Even of God Himself it must be said that He cannot choose what is contrary to His Nature, that His acts must be in accordance with His Being, for, indeed, to Be and to Act are but One in God. The freedom of the human will is not absolute, it is limited by the inherent fact of our nature which for ever determines us

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to be servants, worshippers and lovers. These things we cannot refuse to be; all we may choose is what master we will serve, what god worship, upon what object we shall bestow our love. And even when our choice is contrary to God's Will for us, we do not thus become independent of God; that very choice is only possible because in His Mercy God still preserves in being that which He made and loves and would bring back, willingly, to Himself. In our Lord, Divine and Human are not merely substantially one Person, but One in every respect. By free and continually reiterated choices, the human will of Jesus is united to the Divine Will, entirely conformed to it in every way. In the Agony in the Garden we do, indeed, see the human will of Jesus immersed, as was His whole humanity, in that natural fear of death as an unnatural thing, a violent rending asunder of that soul and body which constitute the unity of our nature; this, too, mingled with the immense burden of sin which there He bore and the insidious temptation which, it would seem, made it all look so useless, so wasted, a thick, oppressive, almost overwhelming darkness which evoked from Him the cry, *O My Father, if it be possible, let this cup pass away from Me: nevertheless not as I will, but as Thou wilt* (Matt. xxv. 39). Here is no mere, dull resignation but free and willed choice, fullest human acceptance of the Divine Will, followed by the calmness, the silence, the drinking of the

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chalice of the Passion to the uttermost depths, the entire self-giving which should end in words of complete confidence, *Father, into Thy hands I commend My spirit.*

The existence of the two wills in our Lord, each with its own operation, has some counterpart in ourselves, both in the relation of nature and grace and in the relation between the higher will of reason and the lower sensitive will which we share with the animal creation. This lower will may often be disturbed, alarmed, drawn toward sensible satisfaction without the rational will being in any way deflected from the Divine Will. There may be animal desires, reactions of pleasure or fear, movements toward this or repulsions from that, which we cannot avoid or entirely overcome. We are not called to be Stoics but Christians, those who by acts of rational choice adhere to God, accept His will and bring our will into more and more conformity with it. That there are murmurings of rebellion in the lower self matters not, it is sufficient that we choose God's will and follow it with the sure confidence that even if it leads us by a Way of the Cross, this is but the Way, the End is in the Home of our Father where all wills are one in Him.

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*God hath put all things under His feet, and gave Him to be Head over all things to the Church, which is His Body, the fulness of Him that filleth all in all* (Eph. i. 22, 23).

IT is inevitable that all our knowledge about Jesus should begin with the fact that *The Word was made Flesh*, and that it should grow as we consider the ever-deepening meaning of that fact. But that meaning, though all-contained within the fact in itself, as the Apostle teaches, *In Him dwelt all the fulness of the Godhead as in a body* (Col. ii. 9) and *In Him are all the treasures of wisdom and knowledge* (Col. ii. 3) *who is before all things and in Him all things are held together* (ibid. i. 17) since *it was the good pleasure of the Father that in Him all fulness should dwell* (ibid. v. 19), is not altogether circumscribed by the fact, is not limited to that natural Body which the Word took at Nazareth, which hung upon the Cross, and which is seated at the right hand of the Father. Of that Body the four Gospels tell us and the later writings, later not in time but in order in our New Testament, add much to those four accounts, so enriching all our

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understanding of that Person who in our humanity trod the ways of earth. But they do more, they contain what we may call a fifth Gospel, the Gospel of the Mystical Body of Christ, a Gospel still incomplete, since it awaits that hour *when cometh the end, when He shall deliver up the Kingdom to God, even the Father . . . when all things having been subjected unto Him, then shall the Son also Himself be subjected unto Him that did subject all things unto Him, that God* (Who is the Trinity, says S. Augustine) *may be all in all* (1 Cor. xv. 24-8).

No account, then, of Jesus would be adequate which did not take into consideration the truth which fills the mind of S. Paul and, later, of S. Augustine, that the Incarnation is continued and extended beyond the limits of the Sacred Humanity itself, the Natural Body of Christ, in that Mystical Body, the Church, *the fulness of Him who filleth all in all*. The Church is the permanent Incarnation of the Son of God, as says Moehler, in which the Saviour is continued in respect of all that He is. Neither Jesus nor the Catholic Church can be understood unless S. Paul's doctrine of the Mystical Body, already implied in our Lord's Parable of the Vine and His High-priestly prayer, is carefully studied in such places as 1 Corinthians xii. and in the Epistles to the Ephesians and Colossians. Christ is the Head, the Church His Body in and through which He lives, moves, acts, speaks and carries on in time all that which He became Man

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to do, in which all that *Jesus began to do and to teach* (Acts i. 1) is made actual and present to each generation of men. One Christ, the *whole Christ*, says S. Augustine again and again, *one Man with His Head and Body is Christ, the Saviour of the Body and the members of the Body, two in one Flesh, in one Voice, in one Passion, and when iniquity shall have passed, one rest* (Comm. on Ps. lxii. 7). It is through the Body that we hear of the Head; all our knowledge of Jesus, by whatever way it may come to us, derives from the Catholic Church. We are united to the Head through the Body, in and by Baptism are made members of the Body, one with its Head. It is as members of the whole Christ that all the gifts of truth and grace flow down from the Head upon us; as such, too, we find and are enabled to exercise the vocation which God has given us. It is in and by the Body that the Passion of Jesus, who in His natural Body in heaven is removed from all suffering, is still a reality, the Head suffering in His members who are upon earth, and who, by their union with Him, are enabled *to fill up what is lacking of the afflictions of Christ, for His Body's sake, which is the Church* (Col. i. 24). Not as though anything could be or needed to be added to the Passion, but that all suffering was included in the Passion, yet is, as it were, worked out in the Body by each member in whose suffering, of whatever kind it may be, the Passion goes on and is not only

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suffered but diffused. *Ye are they which have continued with Me in My temptations* (Luke xxii. 28) is said of each member of Christ who, yielding himself to the Divine Will, stands with Mary at the Cross with heart united to the Sacred Heart pierced for sinners. Veritable and living members of the Body of Christ we may say, not only *I live, yet not I, but Christ liveth in me*, but, I suffer, yet not I, but Christ suffers in me, who *bear about in the body the dying of the Lord Jesus, that the life of Jesus may be manifest in our mortal bodies* (2 Cor. iv. 10). It should be our joy that we are not merely recipients of the divine life and favour, but contributors to the fulness of Him that filleth all in all in that He has placed Himself in our hands, has designed to act in and through us, that poor, frail, weak, incapable as we are, we are yet of the Body of Christ who says, *My strength is made perfect in weakness*, and enables us to respond, *Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me* (2 Cor. xii. 9).

## WEDNESDAY IN PASSION WEEK

*If any man be in Christ, he is a new creature* (2 Cor. v. 17).

THE essential fact about the Christian is that by an act of God he has been *delivered from the power of darkness and translated into the kingdom of His dear Son* (Col. i. 13). To the convert from Paganism this was and is a stupendous reality; one can see the difference in their faces and manner after they have received the Sacrament of Illumination, have been bathed in the light which is life, of whom it is said, *Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God* (1 Cor. v. 11). With those who have lived in a country which if it is certainly not Christian is yet steeped in a Christian atmosphere, and where even those who would reject the name are living more than they dream upon Christian tradition, in an age, too, when *darkness is called light and light darkness* (Isa. v. 20) and the ancient landmarks between the world which *lieth in wickedness* (1 John v. 19) and *in the shadow of death* (Luke i. 79), and the Kingdom of Light have been wellnigh obliterated by an irrational broadmindedness falsely mistaken

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for charity ; where, further, the Christian faith itself has been evacuated of so much of its true reality and dragged down to the level of a bourgeois morality, it too often happens that the full meaning and gift bestowed in Baptism or renewed in him who comes to an acceptance of the Faith is but dimly seen. Yet the thing done, the change wrought, the Gift bestowed, is no less to-day than it was in Corinth or Ephesus of old, every word in which the reality, the immensity, the Divine character of it as expressed in the New Testament is as true now as then, and the whole life and attitude of scores of professing Christians would be transformed if once they began to realize this and to ponder over what our Lord and His Apostles tell us we are, we Christians, in very fact and truth.

It is an old fault that we are guilty of. *My people do not consider* (Isa. i. 3), *they regard not the work of the Lord, neither consider the operation of His hands* (ibid. v. 12). We are so obsessed with ourselves that we cannot see either God or ourselves, so bent on making progress that we have not time to consider in what our progress consists or what alone enables it, so intent on practices that we have forgotten the principles upon which any practice is of worth. More and more the true character of the Christian life escapes us, as yielding to the spirit of the world we put doing before being and reduce the spiritual life to an anxious, fearful, strained endeavour to reach something which is outside and beyond us

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instead of seeing it as an understanding, appreciation and apprehension of that which is within us. Thus we toil as servants hoping to win our freedom instead of perceiving that we have already been admitted into the *glorious liberty of the children of God* (Rom. viii. 21), walk sadly and wearily upon a path enveloped in shadows and full of dangers when we might be running in the way of God's commandments (Ps. cxix. 32), *rejoicing as a strong man to run a race* (Ps. xix. 5, A.V.), live as *strangers and foreigners* in the land of which we are *fellow citizens with the saints and of the household of God* (Eph. ii. 19), as those who are still under the Law, when in very truth by the grace of God we are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant (Heb. xii. 22-4), that new covenant, written not with ink, but with the spirit of the living God ; not in tables of stone, but in fleshy tables of the heart (2 Cor. iii. 3) and *to the sprinkling of the Blood of Jesus Christ* (1 Pet. i. 2) which *cleanseth us from all sin* (1 John i. 7) and *hath redeemed us to God* (Rev. v. 9).

Well might S. Leo cry, *Consider thy dignity, O Christian*, and we, who so often complain that we do not know what subjects to choose for meditation, take our New Testament and dwell upon what

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it teaches us we have been made in Baptism and are by virtue of the exceeding riches of the grace by which we are saved (Eph. ii. 4-7), made *partakers of the Divine nature* (2 Pet. i. 4), the veritable children of God (1 John iii. 1, 2), no more servants but sons, and if sons then heirs of God through Christ (Gal. iv. 7), who are the living temples of His Spirit (1 Cor. iii. 16); nay more, the habitation of God the Holy Trinity, for, *If any man love Me, he will keep My words : and My Father will love him, and We will come unto him, and make our abode with him* (John xiv. 23). All this is not fiction but fact, not poetry but reality, not parable but the truth itself, for it is the Supreme Truth who speaks, whose words *are spirit and are life* (ibid. vi. 63).

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*I have meat to eat that ye know not of. . . . My meat is to do the will of Him that sent Me, and to finish His work* (John iv. 32, 34).

WE are familiar with that interpretation of the Parable of the Good Samaritan which makes it so vivid a picture of the answer to the question, Why did God become Man? Yet we may easily miss the fulness of the answer if we do not see that as the wounded man by the wayside was not the final end of the journeying of the Good Samaritan, so we are not the final end and object of the coming of God to earth in visible form. We are, as it were, caught up by Him as He passes on His way to fulfil the one overpowering, dominant desire of His Sacred Heart. He, the Good Samaritan, intent upon His swift journey to accomplish the Will of the Eternal Father, and because of that very intentness, sees it all and sees me in my fallen, feeble, wounded state and lifts me up into His Heart, His desire, that that desire may be more perfectly fulfilled. That desire, that passion of Jesus was all one—the glory of His Father, that what He had ever been in His Uncreated Nature He might be in

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our created nature, and we in Him, of His Body, might be all at one in giving that glory to God which is His by right, His just because He is God. *He shall be called Jesus, for He shall save His people from their sins.* And why? That henceforth they might *live unto God* (Rom. vi. 7). All this comes out most perfectly on that night of Maundy Thursday in which the whole of our Lord's life and mission are most clearly revealed, that night in which we were as present to His Mind as the Twelve who sat with Him in the Upper Room, and to whom He said, *With desire I have desired to eat this Passover with you* (Luke xxii. 15), words true of every Mass as of that first one of which all are part. *With desire*, the desire which had brought Him by so straight a path to the culminating point of His whole being and life, to that moment seen from all eternity and welcomed in the hour of His Incarnation with the cry 'Lo, I come to do Thy will, O My God, a body hast Thou prepared Me' (Heb. x. 5); that moment when He should become the one perfect Adoration, Sacrifice and Prayer of humanity, the fullest expression of Religion in all its meaning, and so, not alone for us, but with us hallow God's holy Name, establish His Kingdom, do His Will as never earth had seen before, in one word "Glorify God" and by this become our daily Bread, the Forgiveness of our trespasses, our Shield in temptation and our Deliverance from the evil one. *I have glorified Thee on the earth; I have finished the*

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*work Thou gavest Me to do* (John xvii. 4). We must see this as the central fact of all that Jesus is, does, says. All His giving is a giving to God first of all; it is when all is given that all is won and we begin to see the richness of our share in His giving, *He loved me and gave Himself to me* (Gal. ii. 20) that I, the empty-handed, the sin-stained, the wounded and helpless might not only be redeemed by His death, but *saved by His life* (Rom. v. 10); saved by His life given *to me* that I, in Him, might give myself to God and *be accepted in the Beloved* (Eph. i. 6).

*He hath made us kings and priests unto God and His Father* (Rev. i. 6). Kings, in whom reason and faith should gather together and bind in one all the faculties of our being, ruling and directing them to the end for which we were created. Priests, that we might *present our bodies a living sacrifice, holy, acceptable unto God, our reasonable service* (Rom. xii. 1). And this will be so in the degree that as we share in the life of Jesus, are made one with Him by sanctifying grace, we grow in the realization that this must mean the putting on of His Mind, which, as we have seen, was and is directed to and centred in giving God glory. So is our life rescued from that egotism which so commonly marks those who habitually think in terms of "Glory for me," and whose main attention is given to what our Lord has done for us, instead of seeing this as the outcome of His devotion to His Eternal Father. The more that one desire becomes ours the more all

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things are caught up into it, the more our service of our neighbour becomes living and fruitful, since it is actuated not from some sense of duty or of self-pleasing but by the Divine Charity which, flowing from the Heart of Jesus, cannot but overflow in us to all whom we find lying on the way of our journey toward God, of whom Jesus has said, *Inasmuch as ye did it unto one of the least of these, ye did it unto Me* (Matt. xxv. 40).

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*For there is one God, and one Mediator between God and men, the Man Christ Jesus (1 Tim. ii. 5).*

A WELL-KNOWN writer has recently said that if we are asked why God made the earth, sun and stars, it is best to say simply that we do not know! It is a strange statement for a professing Christian to make in face of the fact that we are given the answer repeatedly in Holy Scripture, as in such words as, *Thou hast created all things, and for Thy pleasure they are and were created* (Apoc. vi. 11), and, *By Him were all things created, that are in heaven, and on earth . . . all things were created by Him and for Him* (Col. i. 16), and, *The Lord hath made all things for Himself* (Prov. xvi. 4).

Of all that creation, man was made to be the rational, volitional, articulate voice, a copy of the Word who is the glory of the Father and ever by His very existence gives Him glory. But in this lies his sin, *that when they knew God, they glorified Him not as God* (Rom. i. 21) but *worshipped and served the creature more than the Creator* (ibid. v. 25), thus coming *short of the glory of God* (ibid. iii. 23). Nor had man within himself, nor could he find in

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created things aught that could make satisfaction to the Divine Majesty or repair the evil wrought in himself by his separation from God. *For He is not a man, as I am, that I should answer Him, and we should come together in judgment. Neither is there any day-man betwixt us, that he might lay his hand upon us both* (Job ix. 32). Only one who was both of God and man could reconcile man to God, only He who came from God, *who was with God and who was God* could both remove the barrier which man had set up and open the way, nay, be Himself the Way to God since He alone had the right of access to Him and the power to bestow that right upon those who, in Him, became the sons of God. God and Man in One Person, Jesus is, as S. Catherine of Siena delights to call Him, the Bridge, whose Divine nature is founded in the sure depths of the Uncreated Wisdom and Life, and whose Human nature proceeds from the pure flesh of Mary the creature who gives to God that humanity which makes Him one of us. *The office of Mediator requires that Christ should have in common with us a flesh passible and mortal, and with God in power and glory, in order that He may take away from us that which He has in common with us, suffering and death; and lead us to that which He shared with God: since for this was He Mediator, that He might unite us to God* (Contra Gentiles iv. 55). Yet man could not be united to God as he was, for the only possible union of the rational creature with God must be a union of like-

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ness, of friendship, of love. By sin man had defaced the divine image within himself, had broken off the friendship in which he was created, had severed himself from the source of love. And since all this had come about by an act of his will, three things were necessary, the changing of his will, the removal of the barrier between himself and God which is sin, and the healing of his whole nature, wounded by his evil will. These things God-made-Man alone can do and does. In Jesus, the one Mediator and Advocate, we see that infinite love which draws our will from love of creatures to love of God, that Divine love manifested in so human-wise a fashion that drives away the despair which arises from the consciousness of sin and of the frailty we are, which bids us come to Him as we are in order that faith and hope and love may convert our wills to Him. And coming so in humble confession of our sin now seen as against God, He, at our cry, *Against Thee only have I sinned* (Ps. li. 4), does that which He alone can do, forgives all-utterly and takes away our sin. He, *Agnus Dei, qui tollis peccata mundi*, who *hath not dealt with us after our sins, nor rewarded us according to our wickednesses* (Ps. ciii. 10), so that we may truly say, *Thou hast in love for my soul delivered it from the pit of corruption : for Thou hast cast all my sins behind Thy back* (Isa. xxxviii. 17). Whatever else we believe or disbelieve, let us hold fast to this, that our God forgives *and* forgets, that one act of contrition

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draws down upon us the full flood of the Divine Mercy ; there is no greater worship of God than an immense confidence in Him. We feel rightly that atonement, reparation, expiation must be made for our sin. True, but we cannot make it of ourselves. Only as we throw ourselves upon the everlasting Mercy which in Jesus has done what we could not do, may we then, restored to God by Him, one with Him, offer all our life, all His Life in us, as reparation for our evil past. And that reparation will only become what it may be as we allow our Lord to accomplish His work in us by the healing of our whole nature, work both of grace and of time. *Who forgiveth all thy sin, and healeth all thine infirmities* (Ps. ciii. 3), which last is the work of a lifetime, and is accomplished by that renewing of the inner man, of which the Apostle speaks, which comes as we *look not at the things which are seen, but at the things which are not seen : for the things which are seen are temporal ; but the things which are not seen are eternal* (2 Cor. iv. 16-18), and thus have an eternal, permanent value and effect, that of transforming him who looks into the mirror of *the knowledge of the glory of God in the Face of Jesus Christ* (2 Cor. iv. 6) into the *new man which after God is created in righteousness and true holiness* (Eph. iv. 24), growing up *into Him in all things, into Him in whom we are made one with God.*

## SATURDAY IN PASSION WEEK

*Leaving us an example, that ye should follow His steps*  
(1 Pet. ii. 21).

DOING follows upon being, the imitation of Christ upon the possession of the life of Christ, *Be ye imitators of God, as dear children* (Eph. v. 1), as those, that is, who have reached the *adoption of sons, and because ye are sons, God hath sent forth the Spirit of His Son into your hearts* (Gal. iv. 5) by which we may attempt a *humble and creaturely imitation of the Eternal and Spaceless Creator under the deliberately accepted conditions of time and space*, as Von Hügel says. For all that is imitable in God has been shown to us in that Sacred Humanity in which He deigned to walk this earth, and the Christian life in practice is nothing but the life of God-made-Man continued in us according to the vocation which He has given us. Nor is there any difficulty in seeing what are the marked characteristics of that Life of which the Gospels afford us so many examples, from the outer frame of which we are to discern that inner mind and spirit of Jesus and seek to make it our own.

First of all, and condition of all else, Jesus most

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perfectly regards Himself, acts and speaks in our nature, as One who recognizes the fact of His creaturely relation to God His Father, that relation which is at the root of all that we are and are capable of becoming. *My Father is greater than I* (John xiv. 28), *for although He be equal to the Father as touching His Godhead, yet is He inferior to the Father as touching His Manhood* (Athanasian Creed), since the Sacred Humanity, worshipful as It is from its union with the Word, is yet a created, finite, dependent nature, which, as ours, lives, moves and has its being in God, even as our Lord says, *the living Father hath sent Me and I live by the Father* (John vi. 57). The note of filial dependence and reverence is ever present in His mind and heart. All that He has been given Him by the Father, *All things are given to Me of My Father* (Matt. xi. 27); all that He does is of the Father, *The Father, that dwelleth in Me, He doeth the works* (John xiv. 10); He does nothing but the will of the Father, *I came down from heaven, not to do Mine own will, but the will of Him that sent Me* (ibid. vi. 38); *The Son can do nothing of Himself, but what He seeth the Father do* (ibid. v. 19); He speaks only that which the Father has made known to Him, *Whatsoever I speak, even as the Father said unto Me, so I speak* (ibid. xiv. 50). And to make this even more clear to us He accepts and obeys every kind of authority which His Father has delegated to men, lives in filial subjection to Mary and Joseph, keeps the law under which He is born, pays tribute to the State.

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*Leaving us an example*, in this above all, for to realize what it means to be a creature is the first step on the way of perfection, the principle and foundation, as St. Ignatius calls it, of all Christian life and practice, the root of all sanctity.

Possessed of this sense of creatureliness, Jesus desires nought but the glory of His Father, self finds no place in that Heart so riveted in God, *I honour My Father . . . I seek not Mine own glory . . . if I honour Myself, My honour is nothing : it is My Father that honoureth Me* (ibid. viii. 49, 50, 54). Nothing is of worth to Him but that for which He labours, suffers and prays, *Father, glorify Thy Son, that Thy Son may glorify Thee* (ibid. xvii. 1). Nor wills He to keep even this to Himself, all that is given He pours out upon His friends, *The glory which Thou gavest Me I have given them ; that they may be one, even as We are One* (ibid. v. 22).

Knowing Himself to be their Lord and Master, *Ye call Me Master and Lord ; and ye do well ; for so I am* (ibid. xiii. 13), He yet makes Himself the servant of all, *I am among you as one that serveth* (Luke xxii. 27), puts Himself at the beck and call of men, *He whose delights are to be with the sons of men* (Prov. viii. 31), and who still in His Sacraments ever places Himself at our disposal that we may do with Him as we will. *Leaving us an example*, the imitation of which we so often avoid or miss opportunities of as they come to us in the varied guise our Neighbour, who is Jesus, wears. *Inasmuch as ye have done*

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*it unto one of the least of these ye have done it unto Me* (Matt. xxv. 40). One more characteristic may be noted, and this the one which must seem as wonderfully great in Him as it is so lacking in us, His infinite patience with all men and all circumstances. Before He came men could conceive of the patience of the Eternal God becoming exhausted, but never since that Divine Patience wore a human form and, in the hour when men tried it to the breaking-point, cried, *Father, forgive them, for they know not what they do* (Luke xxiii. 34). Even when we have read the Gospels and seen the patience of Jesus during the 'Thirty years of Nazareth and the Three years' Ministry, even then this comes as a new revelation of something hardly possible to man. Yet how often since that hour have the lovers of Jesus learnt and practised that dear patience of His ! And we ? Is anything more wonderful about Jesus, more capable of evoking a *Miserere* from our hearts for ourselves, and an *Absolvo te* for others, than His patience with ourselves ? Or *despisest thou the riches of His goodness and patience and longsuffering ; not knowing that the goodness of God leadeth thee to repentance ?* (Rom. ii. 4).

## PALM SUNDAY

*King of Kings and Lord of Lords* (Apoc. xix. 16).

THAT form upon which the eyes of all Christendom are fixed in Holy Week is no deluded visionary, no dreamer caught in the web of circumstances, no mere lover of his fellowmen, bewildered by, and smarting beneath the contempt of a foreign domination or the social injustices of his time. He is a Sovereign, who although He has taken the form of a servant, yet moves in a world of men and things which is His own (John i. 10, 11), walks amidst all its turmoil and darkness with a calm majesty, never more evident than when He approaches and passes through His Passion. Outward circumstances can and do move His sensitive human soul to its depths, the tender love of Magdalen, the hardness of men's hearts, the sight of human suffering or of that city doomed to be destroyed, the innocence of children, the flowers of the field, the pride of Pharisees, the modernism of Sadducees, the worldliness of Herodians, the treachery of Judas, the intensely spiritual temptations of the Evil One, the blows and mockery of Roman soldiers, the sorrowful heart of His Mother,

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all these penetrate to that human nature which He has made His own. But none can disturb that quiet serenity of His mind and will forever rooted, anchored in the Divine Will, none destroy that vision of God as He is and of all things in Him which lies at the very depth of His Personality, unmoved as are the depths of the ocean by the storms which lash its surface into fury. He is a Sovereign who holds all things in His grasp, which, tender as it may be, is no less strong and firm with the strength and patience of the Eternal God. The futility of trusting to the senses alone was never more to be seen than in the Passion where every outward sign speaks of disorder, weakness, confusion, failure. Never has evil seemed more to triumph, never the silence of God more terrible to bear, the failure of good more complete and final, never did faith and hope seem more to perish as an idle dream. Yet here as nowhere else and at no other time is the power, the love, the patience of God made more manifest, the good more entirely triumph, the silence of God become more eloquent, here in the Passion of Christ the King wherein *God hath chosen the foolish things of the world to confound the wise ; and the weak things of the world to confound the things that are mighty* (1 Cor. i. 27). For His thoughts are not as our thoughts, neither His ways as our ways (Isa. lv. 8) and *the Lord sitteth above the waterflood, and remaineth a King for ever* (Ps. xxix. 9) and whatever may be the outward appearances,

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*worketh all things after the counsel of His own will* (Eph. i. 11) by which He permits *certain defects in particular effects, that the perfect good of the universe may not be hindered* (Sum. Theol. i. xxii. 2), yet suffers nought to escape His care. *Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father. But the very hairs of your head are all numbered* (Matt. x. 29, 30) by Him who *ordereth all things sweetly* (Wisdom xii. 15) in *measure, number and weight* (ibid. x. 11), so that, as Claudel says, "all things minister to a Divine Purpose, and so to one another, be it events or personalities. Even the falterings of circumstance and the patternings of personality, sin and falsehood are made to serve truth and justice, and, above all, salvation in the long run."

Out of what to our narrow and imperfect vision so often seems to be nothing but disorder and ruin come priceless things not otherwise obtainable. As from the desolated vineyards of Southern lands in autumn time, comes the rich *wine which maketh glad the heart of man* (Ps. civ. 15), so from the seeming disorder and desolation of the Passion of our King comes the rich wine of the Precious Blood, *which cheereth God and man* (Judges ix. 13), wine of divine grace, which God bids us buy *without money and without price* (Isa. lv. 1). Out of *that* failure, comes the victory of the Saints; out of that weakness, the strength of Martyrs; out of that foolishness, the wisdom of Doctors; out of that torn Vine the purity

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of Virgins ; out of that disorder the peace of God which passeth all understanding ; out of that death, life imperishable and eternal.

He is a Sovereign who reigns no less upon the Cross than in highest heaven, and from that Cross makes us *Kings and priests unto God and His Father* (Apoc. i. 6). Kings who beginning with ourselves are to set all things in their place, to restore order, within and so far as lies in us, without, ruling in righteousness toward God and man. Kings, who seek to gain in and from Him, who is our Model, the quiet, calm, patient dignity of the children of God, that so we may walk steadily, courageously, enduringly, firmly 'midst the change and flux, the evil and disorder of temporal things, in surest confidence that *all things work together for good to them that love God, to them who are the called according to His Purpose* (Rom. viii. 28).

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*Out of Zion hath God appeared in perfect beauty*  
(Ps. l. 2).

GOD is both Beauty and Beautiful, as Dionysius says, Beauty because He makes all things beautiful according to their nature, and because He is the Cause of the harmony and splendour in all things ; and eternally and unchangeably Beautiful, containing within Himself the originating Beauty of everything that is beautiful, Who is both the Creative Cause which moves the world and holds all things in existence by their yearning for their own beauty, which yearning ever draws them to Him Who is their Beauty and their End. Thus all things give glory to God by being, in their own way and so far as they may, the most perfect and beautiful of their kind. As the rational creature, the artist, the sculptor, the architect, the musician, strives to produce the most beautiful thing he can, so even the things of inanimate creation are drawn to exhibit something of that integrity, proportion and splendour, that intelligibility, harmony and brightness which are the conditions of beauty.

All things are beautiful since all were made by the

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Word for whom and in whom all things are established and held together (Col. i. 16, 17). For He is *Very God of Very God*, having in Himself the nature of the Father, of one Substance, Life and Being with the Father. He is *the express Image* of the Father, all-beautiful in His imaging the Unity and Harmony of the Father ; the *brightness of His glory* (Heb. i. 3), fullest radiance of the Divine Mind, *a perfect word, to which nothing is wanting, the art of the omnipotent and wise God* (S. Aug. De Trin. vi) ; *Light of Light*, participating all-fully in that Divine splendour of Uncreated Light which God is, for *God is Light, and in Him is no darkness at all* (1 John i. 5).

It is true that all men do not see beauty in the same things, but that is not to deny that it is there for him who looks for it. One sees beauty in nature, another in art, a third in music, whilst the mathematician and the scientist find beauty in what to the rest of the world is dull, tiresome and even ugly. For beauty does not lie simply in things, nor in the perception of the senses, but also in the mind ; it is something compounded of that which is both without and within, a new creation fashioned in the mind and, to a large extent, only perceptible to the mind which helps to create and perceive it. Everyone knows how almost impossible it is to describe the beauty one has perceived to another, only to the few is it given so to choose and weave words together as to make others see that im-

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material form implanted in and upon and shining through matter which has been perceived by and held in the mind of one who has the seeing eye, the hearing ear, which transcends the senses and apprehends that which to another is non-existent. All things are beautiful to the lover. S. Francis of Assisi discerned the fair beauty of Jesus beneath the leper's hideous scars no less than in the glory of sun and moon and stars, of birds and flowers, even as Heine's beggar rebuked the fastidious passers by the dead dog with his, "Ah, but see how shines the ivory whiteness of his teeth." It is not hard to see the beauty of Jesus as He lies within His Mother's arms, stoops in such sweet compassion to heal the sick, raises a sinful woman from the dust, or lays His hand in blessing upon the heads of little children, for all men bear some imprint of such beauty in themselves. But something more is necessary to see the beauty of the Crucifix and the Pieta, some intuition—seeing into—the heart of things, nay, of God Himself, and this is the work and the triumph of faith and the Gift of Wisdom, to effect such seeing, to create the Catholic mind, wide-opened to every manifestation of the Beauty of God in human form, the mind which does not shrink as do the frail and dull senses from that beauty too rare and delicate for them to apprehend.

There is no beauty without which does not awaken beauty in the mind of him to whom it is given to see, and so awakening it that the whole

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being is stirred and drawn to reproduce that which it has seen. The Beauty which Jesus is has evoked the most glorious and lovely things these two thousand years ; it has done more, it has produced something most truly of itself in and out of the most unlikely places and conditions. Out of the squalid dungeons, the blood-stained arena, the secret torture-chambers, the hard, cold regions of the North, the fetid jungles of the East, how incomparable the beauty of Perpetua and Agnes, of the English martyrs, of heroic missionary lives lost to human sight, in the far-off places of the earth ? Out of the foul slums of great cities, the burning heat of Moorish prisons, the horror of chained-convicts in the galleys, how doubly resplendent are the lives of a Philip Neri or a Monsieur Vincent, a Peter Claver and a Fra Tomas of Jesus ? What splendour of outward beauty in a stately palace ever produced what the crucified produced with the four bare walls of a Carmelite prison in S. John of the Cross or from a cell like that in which flowered such beauty as that of Thérèse of Lisieux ?

Nor—lest our sight be blinded—need we look so high since Jesus, Eternal Beauty, walks not only among the great ones of His Kingdom, but traverses the highways and the alleys even of to-day wherein we may find, if we will, flowers and fruit of passing beauty, growing in dark and hidden corners, violets, shall we say, no less beautiful to Him than the great crimson and white roses whose scent fills

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the whole Church to the praise of Jesus, most adorably Beautiful of the sons of men, who is the beauty of the soul in which by grace He dwells and produces in it that which He is and loves.

## TUESDAY IN HOLY WEEK

*That ye should follow His steps* (1 Pet. ii. 21).

THE thirty-three years of the Visible Presence of Jesus on earth fall naturally into four periods, the Hidden Life of Nazareth, the Public Life of the Three-years Ministry, the Suffering Life of the Passion and the Glorified Life of the Great Forty Days. Each of these is meant to be imprinted upon and reflected in the life of each Christian, although not at all in the same way or degree. For our Lord's Life is one, each period of it flows from and is determined by that which precedes it. Behind, as it were, the Hidden Life of Nazareth is the Life of the Word in the bosom of the Father, the Public Life is the outcome of the Thirty years of obedience, discipline, prayer and growth in grace and wisdom which went on at Nazareth; the Passion is no unexpected or isolated thing but is rooted in all that Jesus is and claimed to be, and from it proceeds the Glorified Life, fruit and consequence of the Passion. In each Christian life, then, there will be something of the whole of the Life of Jesus, together with a more or less pronounced *attrait* toward a devotion

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to and consequent reflection of some particular aspect of that Life, as we see in the wide differences in each of the Saints. Yet however much one aspect may dominate no life would be Christian in the fullest sense of the word which was not marked with the Cross, did not bear upon it some traces of those Stations which contain such deep and tender revelations of the meaning of the *Follow Me* of Jesus. *The servant is not above his Lord* (Matt. x. 24), and like his Lord he makes a choice which earns for him the contempt and condemnation of the world, upon which he must be prepared to turn his back and follow his Lord down the steps of the Praetorium into the fierce glare of the way to Calvary. He must take up his cross as did Jesus with no complaints as to its weight, its strangeness, its crude hardness, for this is what He came to do, for this was that delicate body fashioned, those Thirty years spent at Nazareth, those temptations endured, those nights of prayer and days of labour lived, that He might learn *obedience by the things that He suffered* (Heb. v. 8) and be fashioned, as a Toledo blade, into that which might be bent and scarred, but not broken, become an upright thing planted, driven into the earth, aye, and through the heart of Mary Immaculate His Mother. So must the servant bear his cross and often fall beneath its weight and the length and slowness of the way, yet never faltering until the end is reached, in much patience,

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with yet no tolerance of his falls. So must he not proudly think to walk alone, but suffer Simon to help him on his way, and Veronica to wipe the sweat from his face, finding that often strangers may do for him what near and dear cannot do, as Jesus was comforted by such friends upon the way yet could only see the Mother seeming helpless before the Passion of her Son. He must be stripped and nailed and hang upon his cross, lonely, mocked, a failure in the eyes of men and so alone become as his Lord from whose broken Heart flowed the rich streams which make glad the city of God. The gifts of Eastertide are not given by one who as a radiant Greek god comes from some safe and scented isle of the blessed, but by One whose hands and feet are torn with nails, whose Heart is pierced more by a very passion of consuming love than by the soldier's spear.

Not in freedom from temptation, difficulty, strife and pain, nor in easy ways of sensible consolation and delights shall we find the strength, the peace, the light and power which we need, but in the cold, hard, crude reality of the Passion of the Body of Christ. His giving glory to God His Father, His redeeming work was accomplished all-humanwise, in darkness and distress, in sorrow, pain and seeming failure, in whose very depths He cried *Consummatum est*, proclaiming the victory won. Salvation, sanctification, service of God and

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neighbour are only to be found in the generous acceptance of those tiny, yet so piercing fragments of the True Cross which Jesus lays upon us. Easier—we often think—to bear greater things. Perhaps. But to what end since this is what He offers and desires, that in whatever way He wills we may be *crucified with Christ* and in utter abandonment give all that all may be given, and being given, may be poured out in healing for the wounds of men.

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*Consider the Apostle and High-priest of our profession, Christ Jesus (Heb. iii. 1).*

ONLY as the Person of Jesus is seen and loved in something of that amplitude, the fulness which it pleased the Father should dwell in Him, are we prepared to enter into the depths of His Passion which from the beginning floods with its crimson light the whole being and life of the Incarnate Son. For His Priesthood and Sacrifice are inherent in and devolve from His Sonship, are not accidental things which come to be added to it. *Christ glorified not Himself to be made a High-priest, but He that spake unto Him, Thou art My Son, this day have I begotten Thee, as He saith also in another place, Thou art a priest for ever after the order of Melchizedek (Heb. v. 5, 6).* The priesthood and sacrifice of Jesus are the most perfect and abiding expression of His Sonship, both of that eternal relation of the Word who before all time was the glory of the Father, and of that new relation constituted in time by the taking up of our humanity into union with the Word in the Incarnation. The Passion of the *Lamb slain from the foundation of the world (Apoc. xiii.*

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8) embraces and consummates all that precedes it as all that follows flows from it. By nothing but the Sacrifice of the Cross is the world redeemed, but that Sacrifice consummated on the Cross gathers to a single point all the divine-human life of Him who loved us and gave Himself for us. We have already seen that the distinguishing and dominating feature of our Lord's Life was the giving of that unique glory to God His Father which is due to Him simply because He is God the Creator and Lord, the First Cause and Final End of every creature. That desire was His meat and drink, it lay at the very root of His being, expressed the deepest meaning of His relation as the Only-Begotten Son to the Father. Thus the fullest, most complete view of the Passion is that which sees it as an act intended and directed Godward, an act of Sacrifice, which in its truest sense is something which can only be offered to God, and contains within itself all that may and should be offered to Him. Whatever results, consequences, effects flow from that act depend upon the fact that its primary and fundamental intention and end is God and not man, however much man may be, and is, included in its scope and meaning. The redemption effected by the Passion, the salvation accomplished, not by the death but by the life, as the Apostle teaches, has but one end, that man may live unto God, may be so immersed in and made partaker of the Sonship and Priesthood and Sacrifice of Jesus that, as

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a member of His Body he may *fill up what is lacking in the sufferings of Christ for His Body's sake* (Col. i. 24), that the Body may become all-one with its Head, *a glorious church, without spot or wrinkle* (Eph. v. 27), become *the Bride adorned for her Husband* (Apoc. xxi. 2), since we are *espoused to one Husband, even Christ* (2 Cor. xi. 2). All looks toward and returns to that from whence all came, the brimful, overflowing, redeeming, regenerating Merciful Goodness which is the fount of all that is.

Thus it cannot be but that Mass which is all that Jesus is and does gathered to a point in time for us men and for our salvation, as once for all it was gathered to a point on Calvary ; Mass, which is the lengthening out without any lessening of that One Perfect Sacrifice to which nothing may be added ; Mass, which is that Act rooted in the Eternal *Now*, of which the moments of time are but little bits of Eternity lent to us by God, should be seen primarily as a God-ward act, gaining all its meaning and efficacy from the fact that it is *the* Sacrifice, in which all other sacrifices are enwrapped, offered to God, who is the Trinity. Much current popular teaching tends to obscure this truth by directing attention, worship and prayer rather to the Sacramental Presence of Jesus than to the main purpose for which that Presence is vouchsafed to us, which is to enable us to participate in what He does in Mass as on the Cross, which is to offer Himself as the Supreme Act of Religion to the Most Holy Trinity.

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True is it that Jesus is to be adored upon our altars, whether in or out of Mass, true, too, that prayer may rightly be directed to Him there, but this must not cause us to forget why He is present and what He is doing. For although He is there in all that He is, yet principally and formally He is there in Mass as Priest, Victim, Altar, to perpetuate all the reality of His Passion in *our* midst, that we may become one with that act by which God is most glorified, and so, man most completely redeemed. Every word of the Liturgy, from the *Introibo ad altare Dei* to the *Ite Missa Est*, establishes, underlines, expresses this truth, all is *per ipsum, et cum ipso et in ipso est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti omnis honor et gloria*.

So in every Mass all the truth of our life is made clear ; we are created by God for God, to be part of His glory, not, indeed, of that essential glory which is His Nature but of the accidental glory which all things and the rational creature above all were created to give Him. Made sons of God that in Mass we may most fully exercise that priesthood which is inherent in the Sonship of Jesus which we share in by grace, that offering of a *rational service* of our whole being *in Christ* to the *praise of the glory of God*. We are not only to come to Mass, we are to become Mass—a sacrifice well-pleasing unto God.

## THURSDAY IN HOLY WEEK

*Who for us men and for our salvation came down from heaven* (Nicene Creed).

DO not these words which enshrine many a dogmatic utterance of the Church and of Holy Scripture seem to contradict what has been said as to the end of the Incarnation and Passion? Must not man be the end, when, as S. Thomas says, *the work of the Incarnation is principally ordained for the reparation of human nature, by the abolition of sin?* (Sum. Theol. iii. 1, 5). Yes, but not as to the final end. Not simply that man may be redeemed, that his nature, frail and wounded, may be repaired, that the lost coin, begrimed and defaced, may be merely cleansed and made of current value again, but all this to the end that the repaired nature may attain, in its new-found strength and liberty, to that for which it was created, the lost coin be placed within the Eternal Treasury wherein it was minted in the Divine Image, that, in a word, man may not only find himself but, in that finding, find his God and return to Him. *When he came to himself he said, I will arise and go unto my Father* (Luke xv. 17, 18). No work of God can end in

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man. God must necessarily seek His own glory, that Goodness which He is, and all that He does outside Himself is done to effect that glory. So the Eternal Son, embracing in His Heart the Father's Will, leaps down from His royal throne, becomes the Friend of publicans and sinners, stoops to the very dust of the creature, *and lifteth the poor out of the mire, that He may set him with the princes, even with the princes of His people* (Ps. cxiii. 6, 7), those who exultantly cry, *Blessing and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever* (Apoc. vii. 12). It is for this that the Eternal Word does not take our nature for a time only in order to accomplish a work for which, when accomplished, it is no longer necessary, but bears it up to the Home of His Eternity, does not part with that which He has redeemed but carries It through the serried hosts of heaven to the very Heart of the Adorable Trinity, enthrones It in the High Majesty of the Eternal Life as Itself adorable in Its union with Himself, Very God of Very God. *I saw in the midst of the seven golden candlesticks, one like unto the Son of Man* (Apoc. i. 13), *I beheld, and, lo, in the midst of the throne . . . stood a Lamb as it had been slain* (ibid. v. 6). Stephen, *being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God* (Acts vii. 55).

The swift passage of the Eternal Word through our time did not cease on Ascension Day, it took

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but another and even more effectual and penetrating form—or rather, forms, in which the Incarnation and Passion adapted themselves, if we may so use the term, to every age and circumstance of human life and history. Of only one such form we dwell here, that by which the Sacramental Presence under the species of bread and wine took the place of the Natural and corporeal Presence of Jesus during the thirty-three years. And this, that what the Passion did once and for all in the redemption of the whole world of men may be done to each one, since not merely what was done for all but what is touched by each avails for our salvation. *The result which the Passion of Christ brought about in the whole world, this sacrifice brings about in the individual* (Sum. Theol. III. lxxix. 1). *The power of Christ's passion is made ours through faith and through the sacraments* (ibid. III. lxii. 6).

Swifter than human thought the substance of bread and wine is transformed into the substance of the *Living Bread which cometh down from heaven*, becomes that Body broken, that Blood poured forth, which by faith beholding and receiving we are made one with Jesus Himself. And to what end? That we may eat and drink and go on our way in the strength of that meat unto the mount of God; go unto the altar of God, not empty-handed and sin-stained, nor as unwilling victims, but all-filled with imperishable life unto the God of our joy and gladness, there to offer the whole

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redeemed and divinely-fed life a sacrifice, *accepted in the Beloved*, to the glory of God the Three in One. We hear the *Ite Missa est*, are blessed and go our way. But let us not leave the Mass behind us, for it is our life.

## GOOD FRIDAY

*Ite Missa est.*

THERE is no Mass to-day. That which is done at the altar is but the summing up of what, in time, was begun yesterday, that Act which although it has its moments in time, is of the Eternal order of reality in itself, is not made more by that immersion in time but only made accessible and available to us men and for our salvation. As in the Incarnation God comes to and adds to man, not man to God, so in Holy Mass, ever is it that our emptiness is filled, our nothingness finds its sole accomplishment in Jesus, our poverty enriched by the Divine Liberality, our frailty charged with power from on high. Is it not in order to emphasize this that the Church to-day throws us back on the very Act and moment of the first Good Friday, bids us contemplate the Mystery of the Cross in all its stark reality, strips herself bare to leave us face to face with the Crucifix, would have us see with the eye of faith alone the profundity of the Divine Love, the malice of sin, the perfection of the Sacrifice which exhibits the one and atones for the other, would have us seek

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nought else but to stand silent, worshipful, penitent, all-loving at the Cross with Mary, Mother of Sorrows, Magdalene, Queen of Penitents, John, prince of lovers, and those other few, known scarcely but by name, to whom we, indeed, are more akin?

*Ite Missa est.* No translation is possible save in that word of Jesus, *Consummatum est*, which our *It is finished* fails to express. For here is not something finished in the sense of being ended, done with, and laid aside, but in the fullest sense of an act which has not only accomplished all that was necessary, filled out and completed the whole design, but this in order that it may remain an abiding thing, of permanent value and use. The Cross is not the end of the Gospel but the centre, to which all tends, from which all flows. It is not a *cul-de-sac* but a way, the Way to Life, to freedom, to peace and joy.

To-day, then, even whilst our eyes see but the pale Figure of Jesus against the background of the darkness of this world's sin, and most of all, our sin, yet penetrating all our cry of penitence, woven into our contrition and our compassion, is the meaning of that *Consummatum est* by which all defeat is turned into victory, weakness into strength, poverty into riches, sorrow into joy, *for, behold, by virtue of the Tree joy hath come to the whole world, the lure the foe put forward is into means of healing made, as Life Himself our death endures, and by His death our life procures* (Liturgy of Good Friday).

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Thus is here fulfilled the perfect synthesis of those two elements of all human life, joy and sorrow, which, dissimilar and contrary as they seem to be, can and do exist together in us in degree as they existed all perfectly in the human soul of Jesus in His Passion. For here as always He is both *Comprehensor* and *Viator*, *Comprehensor* since by its union with the Word His soul in its essence enjoyed the Vision of God and that fulness of blessedness which is proper to it; *Viator* as tending toward the possession of that blessedness in which the faculties of His soul did not share, the full glory which was His being restrained that He might share our human infirmity so far as was necessary to the end for which He came. And this in degree, not in kind, finds its place in our lives in which a deep and abiding joy in the possession of Divine realities is consonant with a true heartfelt sorrow and pain, interior and exterior. Nay more, in the servants of God the one is the cause of the other, it is some sight and possession of God which evokes the pain of contrition and penitence, the passion of the soul, its hunger and thirst is a very pain of desire for God whom it does not yet possess. This, too, it is, which completes that purification which was begun in the mortification of the senses, in self-discipline and self-denial, a purification which we cannot effect even with the aid of grace but which only God can do for us as He fills us with such love and

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desire for Himself alone as consumes the dross within, and itself both joy and pain, works in us the fruits of the Passion of our Lord.

*Ite Missa est.* For all is finished and all is yet to be done in and by us. So Mass must follow Mass, Good Friday come daily in our midst, since only by this repetition of the Passion in our midst shall our dull minds be stirred, our memories revived by this Divine Memory, our slow hearts quickened as with one voice, Crucifix and Mass say to us, *O my people, what have I done for you?* until within the depths of the soul one thought, one word lives, grows, possesses and fructifies in us. *He loved me and gave Himself for me.*

## HOLY SATURDAY

*The darkness is past and the true Light now shineth*  
(1 John ii. 8).

WHAT night was darker than that night when the Body of Jesus lay all quiet and still within the tomb? For this darkness lay heavy in the hearts of those who had trusted in His word, *I am the Light of the world* (John viii. 12), a darkness more than the absence of light, it was the very negation of light. Not only was there nought to see, there was nought to see by, even the light of faith so lately kindled, the hope born, the love new-formed, was flickering to extinction. *We trusted that it had been He which should have redeemed Israel* (Luke xxiv. 21). "We trusted," what deep, human bitterness, the sense of having been betrayed, deceived, mocked, there is in these words, and how much we can, perhaps, enter into it all! For to few who set out to follow Jesus does there not come the time when all that has seemed so real, so strong, so full of truth and beauty, which has promised so much, fades away leaving them in a darkness in which nothing is seen, nothing felt, the whole of religion is as

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dead to them as was that Body lying in the tomb to the disciples on the first Holy Saturday. Never had we pinned our faith so completely to anything before, never been thrilled by such a hope, never experienced such a glow of love as we did for this Catholic religion which made life so new, so free and glorious a thing. And now—there is nothing in it—and all the savour has gone from life. Church, Mass, Sacraments, Prayer, all are empty, we drag ourselves to them with a growing sense of disillusion and despair, hoping against hope, for if these have really failed—what is left to us? The darkness and the desolation of Good Friday hang heavily about us, we begin to understand a little of that word of Jesus, *My God, why hast Thou forsaken Me?* (Matt. xxvii. 46). It is not merely the earth is empty, the very heavens have failed us. *There was darkness over all the land* (Matt. xxvii. 45).

Thus the crisis of Calvary comes to our lives when all the outward and visible things of religion seem to have lost all life, meaning and power, yet have no more really done so than the Body of Jesus in the tomb had lost its union with the Word of God. The truth is that so often we no more discern and seek Jesus Himself beneath all the visible forms in which He so kindly comes to us than did the disciples during the Three Years' Ministry. We rest in the outward, in that which sense can see and touch and feel as they did upon

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the visible and tangible Humanity of Jesus, do not pass from and through the outward and visible to the inward and invisible reality, the Divinity, the Person of Jesus, Son of God, to whom all that is outward is but the way. Even that which the high wisdom of God has designed for us becomes, in some part, a hindrance to our progress in the knowledge of Jesus. *So it is expedient for you that I go away, for if I go not away the Comforter will not come unto you ; but if I depart I will send Him unto you* (John xvi. 7). Yet, *I will not leave you orphans ; I will come again unto you . . . because I live, ye shall live also* (ibid. xvi. 18, 19). I will come to you in this Body yet in such a way that you shall not merely cling to it but to Me, shall no longer walk by sight, but by faith, shall so receive of My Spirit that you shall truly know Me as your Lord and God. So will I come to you no longer only from without but within that I may dwell in you and you in Me, that you may live by Me, and in Me in a union so perfect, a friendship so intimate that nothing could surpass it but the union of My humanity with Divinity, for what I alone am by nature you shall be by grace, the sons of God.

See, it is we ourselves who make the visible signs dull and opaque so that we can no longer see the Light of Life shining and pouring through them, by resting in the gifts rather than in the Giver, seeking to satisfy ourselves with them rather

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than with Him whom they contain and convey. So God lets them seem to fail us, leaves us in the dark, only that we may indeed see Him who is the Light, by faith press forward, take up and use each gift of His so that we come by it to Jesus Living, *the Same, yesterday, to-day and for ever* (Heb. xiii. 8).

Run to church, at least in mind, Christian soul, for already the night is past and gone, the Daystar is at hand. See, the new fire is kindled *that we may be inflamed with heavenly desires*; and *enlightened with the fire of the brightness of Jesus, splendour of the Father*; see the *Light of Christ* advances in the darkness and the Deacon begins that most glorious song of all the Divine Liturgy, proclaiming *the victory of the mighty King*, chanting the marvel of that *night truly blessed wherein the things of heaven are joined to things of earth, things human unto things divine*. See words and signs, prophecy and prayer, increasingly exultant song follow one upon another, are woven into a marvellous texture of almost Divine workmanship, how here and there the procession moves, from West to North, from North to West again, from Westward on to East, as from the One Paschal Light every corner of the church is illumined and every heart made glad and ready for the Easter Mass with its pealing bells and Alleluias of a world new made, our *nature restored to the honour of its first estate and cleansed from all the defilement of its old condition*,

H O L Y   S A T U R D A Y

joying in Jesus, *led by things visible to love of the Invisible* (Christmas Preface), to Him who with the Father and the Holy Ghost, liveth and reigneth, One God, world without end.

D E O   G R A T I A S





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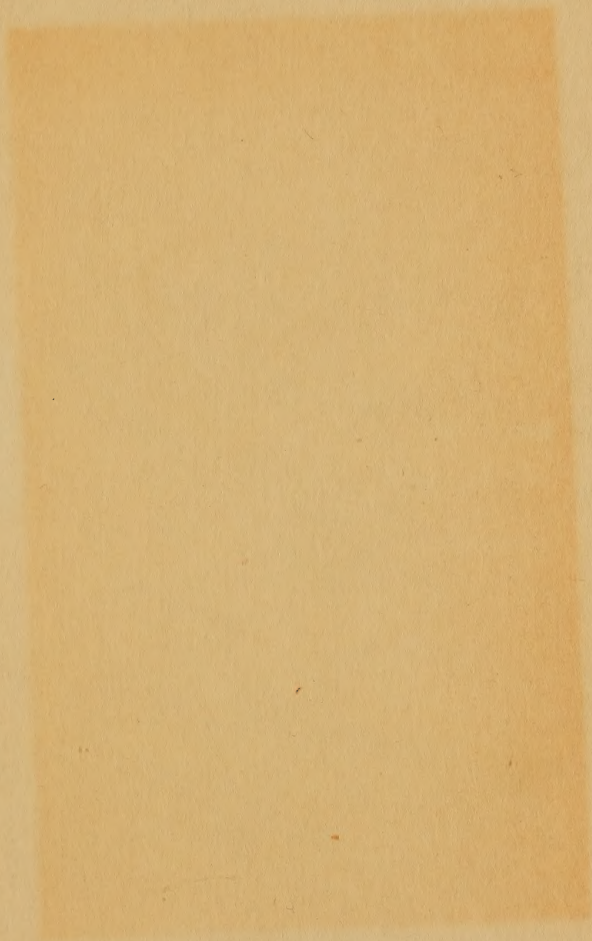
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